THE

Conformists Plea

FOR THE

Nonconformists.

OR,

A Just and Compassionate Representation

OF THE

Present State and Condition

OF THE

NON-CONFORMISTS.

AS TO

I. The Greatness of their Sufferings.
II. Hardness of their Case.
III. Reasonableness and Equity of their Desires and Proposals.
IV. Qualifications, and Worth of their Persons.
V. Peaceableness of their Behaviour.
VI. The Churches Prejudice by their Exclusion, &c.

Humbly submitted to Authority.

Mr Peaces

By a Beneficed Minister, and a Regular Son of the Church of England.

London, Printed for *Jonathan Robinson*, at the Golden Lion in St. *Paul's* Church-Yard. 1681.

His Majesty's Speech to both Houses of Parliament, *Monday*, Feb. 10. 1667. *pag.* 4.

——One thing more I hold my Self obliged to recommend unto you at this present; which is, That you would seriously think of some Course to beget a better Union and Composure in the Minds of my Protestant Subjects, in Matters of Religion, whereby they may be induced, not only to submit quietly to the Government, but also chearfully give their Assistance to the support of it.

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To the Bookſeller.

COnceiving it to be a Duty to communicate my Judgment (given privately by Parts, as occaſion hath been offered) of the *Non-conformiſts*, and their Caſe, and alſo reſolved to conceal my Name, which can add no Reputation to them, nor to theſe Papers; I have ſent them to you, before any other Stranger, (and who but a Stranger may be truſted with a Concealment of one he knows not) for two Reaſons. 1. Becauſe, one of your Acquaintance, who (not knowing my Deſign) gave me a very good Character of you, as Ingenuous, Honeſt, Candid, a lover of Goodneſs and good Men, (whether *Conformiſts* or *Non-conformiſts*) as well without, as within the way of your Trade. 2. Becauſe it is not hard to gueſs at the Bookſeller by his Author, and the Author by his Bookſeller; therefore if you may fall within the compaſs of this Obſervation, you fit me, becauſe you printed the *Conforming Non-conformiſt*, &c. And another, the *Chriſtian Temper*, which Title was taking with me, (a Temper rare among Chriſtians) which I labour after; and if I have not expreſſed it in theſe Sheets, I ſhall take as little pleaſure in them, as the niceſt Reader ſhall in any thing that differs from him. I refer it to you to judg, whether it is like to be profitable or not: for before the publication of Books, your Faculty either are Judges, or find out Judges of them; and the Readers eat, or refuſe, only what you have taſted of before-hand. Read and judg deliberately, and let me know e're long of your Approbation, by ſeeing it abroad; or your diſlike, by its ſuppreſſion. And then I have but one Requeſt, that you would give them a private and a decent Burial, for the Author's ſake; who tho he be but a ſimple Man, yet means well, and for his Maſter's ſake: It ſhall no more offend me that you ſtifle, than that if another take the name of them, provided he be *Philagathos*.

To

To the READER.

THe whole Book is to the Reader, yet a ſhort Epiſtle to him may be neceſſary.

1. To intreat him to ſpare his pains in writing againſt me, who do not begin or maintain a Controverſy againſt him, or againſt any other; Pacem te quærimus omnes. You may perhaps ſeek to keep it within the unaltered Conſtitution, and be ſo much for Peace, that you would have not one Diſſenter in the Land. I am againſt Diſſenters alſo, we agree ſo far; but I am againſt Diſſenters within doors, that keep Diſſenters out; let us make up the Breach as faſt and as ſtrong as we can.

2. To inform him, that I do not look upon the Nonconformiſts as the only Men of God, that I am not hired by them, nor ſpeak for them in hopes of Preferment under the Presbyterian Government, to be ſet up (as ſome fear) I aſſure him I never fear it, nor hope for it.

3. To make my ſelf known to him, that I am not a Man in Power to ſhew the Non-conformiſts favour, nor a Man of fame to ſerve them by any Teſtimonial; but that I laboured to nouriſh ſome good Diſpoſitions and Qualities.

1. To adore one and the ſame Spirit in different Gifts, Adminiſtrations, and Degrees.

2. To think more highly of others than of my ſelf, not only as they are in Power, but as in real Worth, tho but at the Footſtool.

3. Thankfulneſs to God; and were it in my power to ſhew it to every one that ever ſpake a word in ſeaſon to me, which many of the Non-conformiſts have done, when I was ignorant and out of the way, whoſe Names are in honour with me; and the like I acknowledg, and ever ſhall, to ſeveral that now conform. Time was, when they all ſpake the ſame Things, and carried on the ſame Work; which was the Inſtruction, Converſion, Conſolation, and Edification of Souls; not biting one another, nor grudging at one another. I never heard,

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in many hundreds of Sermons, diverſities of Opinions, either ſet up by ſome, or pulled down by others. We heard indeed that ſome were Independents, others Presbyterians, and others Epiſcopal, but we heard no ſuch things from Pulpits. I perceive ſome Men think that the preaching of thoſe Days was meer Fanaticiſm, bleſſing the Uſurpation, railing againſt Biſhops, or deifying Calvin *with an Infallibility*; Non ego *Lutherum* prædico, ſed Chriſtum, *ſaid* Luther. Calvin *was an admirable Man, a great Stranger to them that ſpeak moſt againſt him; but he was preached no further than Chriſt ſpake in him*; Non Calvinum ſed Chriſtum prædicabant.

4. *If I were partial, I wrong my ſelf by partiality, but I ought to be juſt, and by being juſt, I injure no Man. I have heard the Nonconformiſts vilified, and repreſented according to the Fancies, and Paſſions, or Intereſts of Men. I durſt not but be juſt to them, as to eminent Profeſſors of the Chriſtian Faith, and think that common Chriſtianity hath ſuffered much by their ſilencing and diſparagement. A great part of the World is made to believe, that the Nonconformiſts are not fit to be imployed in the Church, nor truſted by the State. But what they are God knoweth, and the World may know if they pleaſe to conſult their Writings, and to examine their Declaration of their Tenents. They are not, to them that know them, what they are reported by, and to them that know them not. I ſeldom ſee any of them, very ſeldom converſe with them, yet I know them ſufficiently to make me bewail their condition, and the vaſt dammage to thouſands of Souls, not in the out-skirts alone, but very Heart of* England, *by their Excluſion and Suppreſſion; who are both able and willing to promote the everlaſting Intereſt of precious Souls, which are committed in the mean while, in many parts of the Land, to them that neither can nor will. If a Husband-man have more Land than he can Till, much of his Land muſt lie Fallow and yeeld no profit; if a Husbandman have a great Harveſt, and diſcharge his Labourers, he will ſuffer loſs. It is a ſmall Pariſh indeed that will not find a pretty induſtrious Man work enough: There is enough for us, and for them to do, if there were the greateſt Union of Minds, and wiſeſt diſtributions, according to each Mans Abilities.*

5. *I have ſometimes taken heart to vindicate what may be juſtified in them, out of a juſt reſpect to the Common Faith, and Proteſtant Religion; and there is no more objected, nor worſe things imputed to them by Proteſtants, than Papiſts impute to us all: If I have no courage to plead for them, ſo far as their Cauſe will bear it, I may prove a Coward in mine own Cauſe; Every good Man ought to be true to Truth, and the common Chriſtianity.*

6. *Not to revile nor provoke them that differ from me. If I have deſcribed any Perſons of an impoſing perſecuting temper, with any meaſure of ſeverity: if there be no ſuch Perſons, it is a miſtake, and no injury; if there be ſuch, Writing is Painting, I have fitted my Colours to the Face, I have not repreſented any ſowrneſs of Countenance, but what I ſaw upon it. Let us all entertain Peace, and give it place to rule in our Hearts; ſeek Peace and purſue it, and pray for the Peace of Jeruſalem.* Farewel.

The Reader is entreated to excuſe the *Errata*, the Author being abſent from the Preſs. Theſe few the Printer hath obſerved, *viz.* Page 5. read *Paſce*. P. 11. l. 22. r. *As, that many Miniſters are poor*. P. 20. l. 21. r. *Nonconformity*. P. 27. r. *that maintained a Neceſſity*. P. 28. l. 37. r. *Fort.*. P. 29. l. 39. r. *concluded* P. 30. *the words of* Caſſaill *ſhould have been in the Margent*. P. 62. l. 28. r. *Squama*.

A *Compaſſionate Repreſentation of the preſent Caſe and Condition of the* Non-conformiſts, &c.

Am a Chriſtian, and therefore a Member of the Body; and as ſuch, am obliged by the Law of Chriſt, and excited by his Grace, to endeavour the Growth, Perfection, and Unity of that one Body; and according to the meaſure of Grace and Life received, I cannot but feel the pain of Diſlocations, Wounds, Weakneſs, Exciſion, Sickneſs, or Suffering of any Part or Member of it. If I have any Faith or Love, I cannot but pray for the Peace of *Jeruſalem*.

But Miniſters above all Chriſtians muſt have Salt in themſelves, and be at peace one with another: they muſt preach the Goſpel themſelves, and rejoice that it is preached by others, tho otherwiſe-minded; and all Chriſtians muſt pray that the Word of the Lord may have a free courſe, and be glorified.

I have ſome feeling of the broken ſtate of the Church of God in this Kingdom: but, alas! how little do I feel? how unfit am I to move thoſe that have healing Hands, and ſtore of Ointments, to heal our Wounds? If I could but open the Caſe of a Church for many years in pain, to be delivered of her Burden, groaning to bring forth Unity and Peace, but cannot: followed long with ſtrong Convulſions, that it is a wonder ſhe hath not died in every Fit; I might move the compaſſions of her Phyſicians, to hold a Conſultation to expedite her Cure. Many of her Sons have of late bemoan'd her; and ſome have made enquiries into the Cauſes of her Illneſs; but their Compaſſions have done themſelves more good than her. She is not at all the better for their trouble for her; ſhe is as ill at eaſe as at any time, in a waſting, complaining, declining ſtate. And to ſay the truth, there are many that make ſad Complaints of her Paſſion, Harſhneſs, and Severity; They ſay, that ſhe procured the turning of many of her Miniſters out of their Maſter's ſervice; that ſhe is not kind to her own Children, but locketh up her Bread from them, or appoints Stewards that do not faithfully diſpenſe unto them, but ſell their Bread, and put the Mo-

ney in their own pockets. And thoſe Stewards for ſmall Wages hire under-Officers, that feed them but once a day, moſt commonly with that which coſts them but little. And that ſhe is ſo ſevere, that all that ſerve her, muſt put in Bonds for more than they can pay, and ſubſcribe to impoſſibilities; and, in ſhort, they ſay, ſhe uſurps authority over her Husband. They ſay, they can ſerve him, but cannot pleaſe her; they can ſerve him, and die for him, but cannot live in the ſame Houſe with her.

For my part I will ſay no ill of her, nor make bate between the Bride and the Bridegroom; I am honoured to be a friend to him, and indeed I cannot be his friend, and not hers. But this, I'le rather ſay, that ſhe hath taken ſome ill courſes, and no good courſes for her own peace; ſhe hath been led, and abuſed by ill Inſtruments about her, and is indeed changed from what ſhe was in former times, and is not ſo kind and tender as ſhe was wont to be, by report of many that knew her heretofore. I am exceeding ſorry for her. O that I could give her eaſe! I am no Phyſician my ſelf; but a ſorry Meſſenger may run and call the Doctor, and beſeech him, that if he have any bowels or tenderneſs of heart, he would make haſte and apply all his skill to ſave the Life, and reſtore the Health of the Mother of many Children, who will fall into the cruel hands of Pope and Devil, ſo ſoon as her eyes are cloſed. O how they long to hear of her Diſſolution! O what a ſick and divided Houſe do I live in! I cannot take reſt in my Soul for the Contentions of my dear and loving Maſter's Wife; I cannot lie dry in my Bed for the continual dropping: My Pilgrimage and courſe for theſe many years, hath been moſt uncomfortable unto me for the continual dropping in a rainy day. The Contentions are grown notorious, all our neighbours know them. 'Tis a moſt divided Houſe! I have no heart to make repetitions, of what I have read and heard to paſs between my dear Mother and my dear Brethren; between my Brethren amongſt themſelves, and the fellow-Servants. It is a ſhame that the World ſhould know it! But it cannot be hid: our very Enemies laugh among themſelves, and hope to turn us all out of doors, and get poſſeſſion. They have been diſputing, ſtating of Caſes, petitioning, pleading, and appealing to the Judgment-ſeat; that my heart akes to think of theſe things. I have prayed for Peace, and have denied my ſelf, to pleaſe my Mother. I will not find fault with her; my Soul longs for peace, and if I might prevail, I cannot tell what I would do, on condition that her Servants that have been turned out, may be taken in. But becauſe I cannot ſee how this will be without an Order of the Juſtices of Peace, I will humbly repreſent the Caſe as truly as I can, and intreat their Order for a ſpeedy ſettlement of my diſplaced Brethren. The Complaints are grievous. The Mother complains of the diſobedience of her Children, they will not be ruled by her:

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ſhe would have them to be all of her mind, and uniform. She is a Godly Woman indeed, and keeps Prayers morning and evening in her Houſe; and ſhe is earneſt to have them Aſſent and Conſent to all and every thing contained in a certain Book, and uſe no other. Some of them do not love to be impos'd upon, and think they are of thoſe years, as to know how to pray, and plead a Promiſe from their Maſter, of his holy Spirit to aſſiſt them. In the diſcharge of any Impoſed Form (but others can ſubmit to that, if that would do) She would have them wear white Linen, wide Sleeves, &c. kneel when they eat and drink at the Lord's Table; and will have all their Children baptized, and alſo croſſed in the forehead, which if you would ſee, is not to be ſeen, for indeed it vaniſhes as ſoon as made. For theſe things ſhe pleads Authority in her Self, and from her Supreme Governour upon Earth. Since her Marriage with Kings, ſhe is grown wealthy in Eſtate. The Woman that was ſometimes in the Wilderneſs, drawn before Magiſtrates, caſt into Priſon, that was forced to hide her head in Conventicles in thoſe nights of old, (that for many Ages ſpake a hard language, wore a triple Crown, went in gorgeous Apparel, of Ceremonies upon Ceremonies, carried in pomp, (Princes did kiſs her feet) that adorn'd her Walls with Tapiſtry and Images; grew Imperial in making Laws, and gave her mouth to Curſing and Bitterneſs.) I ſay, ſhe now can ſhew her face, that was ſometimes forced to hide it, and is become Reformed and Chaſte; but having Lordſhips and Preferments to beſtow, ſhe hath been rather like a Domineering Miſtreſs, than gentle Mother, as ſome of her Children have complained of her; and hath rather ſuted her ſelf to the Mode of Earthly Kings, than the Will of her Heavenly King and Husband. It cannot be denied but that ſome have been ambitious of her Favour, and for the Preferments which they have got by their Ceremonioufneſs, have done her no good, and to get up above her fellow-ſervants, have ſet her above her ſelf. And for ought I ſee, theſe ambitious covetous Perſons have been evil Inſtruments of great Contentions and Differences with her Children; and they alſo having a ſpice of *Adam*'s nature, and growing ſtomachful, with their Reaſon, could not bear a Superiority among Equals, and ſeeing they were Children of the ſame Father, knew no other difference than for Prudential Government, a Priority of Order, or the Honour of Seniors; but not a Superiority of Degree and Power.

The more powerful Houſe (for, alas! they have divided Houſes) that they may make Laws and govern others, do attribute great Authority to the Church; indeed as great as Jeſus Chriſt her King and Husband had: as if when he aſcended into Heaven, he gave among his other Gifts, even all that he had himſelf, to his Church and Spouſe. One R. R. a Writer that

profeſſed to much intimacy with her, as to undertake to give her Senſe, and Reaſon of her doings, doth aſſert her Power and Authority to be twofold; "As all other Bodies Politick, the one of "Juriſdiction to correct and reform, by Spiritual "Cenſures, to preſerve the Churches Purity, and "reduce to Unity the Troublers of the Churches "Peace, not by Arguments alone, but Spiritual Cenſures, even to caſting "out of the Church. The other, a Power of Legiſlation, to make Canons "and Conſtitutions. For tho our Great Lord (ſaith he) hath already gi-"ven to his Church moſt holy and wiſe Rules and Laws for the ſame "purpoſes; yet becauſe they are general, and there may ſome doubts and "controverſies ariſe about their meaning, it doth neceſſarily follow that "there muſt be an Authority left to this Church, and Governours there-"of, to make new Laws upon emergent occaſions, to determine particu-"larities, (where by the way obſerve, that from a Power to reſolve the Doubts that may ariſe about the Sence and Meaning of thoſe General Laws of Chriſt, he gets ground by ſtealth, even to infer a Power to make *new Laws*) "and there muſt be a definitive Sentence of Superiours to "decide Doubts and Controverſies. He argues both from the reaſon of the "thing, and that Chriſt gave this Power, *Joh.* 20. 21, 22. *As my Father ſent "Me; ſo ſend I you.* And one particular of Juriſdiction there expreſſed; "*Whoſe ſoever Sins ye bind on Earth, they are bound in Heaven.* The Legiſlative "power of making Laws and Conſtitutions for regulating Manners, and "determining Controverſies, cannot be denied to be granted in that large "Commiſſion; *As my Father ſent me, ſo ſend I You, &c.* (Where again obſerve how he grows upon us, from a Miſſion to a Commiſſion. They are ſent indeed, but their Commiſſion is no other than to go, when ſent.) Yea in the next ſentence he ſaith, our Lord commiſſions his Apoſtles, (obſerve, that pag. 1.) he defines the one Holy Church, to be the Society of Believers to whom that double power was given; but here it is given to the Apoſtles: (Have the Society of Believers the ſame power the Apoſtles had? or, doth the Commiſſion given to the Apoſtles, impower the Society of Believers to do as they did?) "He commiſſions the Apoſtles (ſaith "he) with the ſame neceſſary ſtanding Power that he had, and *exerciſed as "a man, for the good of the Church*: this is a Commiſſion in general for ma-"king Laws; Then in particular, for making Articles, and Deciſions of "Doctrines, controverted Power is more explicit and expreſs, *Mat.* 28. "*All Power is given unto me: Go ye therefore, and teach all Nations*; that is, "with Authority. And what is it to teach with Authority, but to com-"mand and oblige all people to receive the Truth ſo taught? When I read ſuch Diſcourſes, and ſuch Conſequences, I do leſs wonder that they who

Preface before his Collection of Canons, &c.

who are given to ſtrong Deluſions, do ſee thoſe dazling Wonders; *in Tu es Petrus, & ſuper hanc Petram*; or, that ſee the two Swords committed to St. *Peter*, in, *Paſce Oves meas*, when he was only appointed to be a carefull Shepherd, *Paſce Oves meas*? But ſome Men are perſpicuous, and have Eyes to lead others (that want Eyes of their own) and can ſee as clearly into a plain Text, as a Prieſt can into the bottom of a *Papiſt's* Heart, by his All-*ſeeing Ear* in Auricular Confeſſion.

Others do build their Towers and Caſtles upon other Texts, which I paſs by. — Thus for the ample power of the Church. The power which Chriſt hath given to her I revere and acknowledge.

Others go another way to work, and lay the ſpecious Towers and Battlements of *Uniformity* and *Diſcipline* and *Ceremonies* upon the King's Supremacy; affirming two things: 1. That the Modes required, are things indifferent. 2. That the chief Magiſtrate may make Conſtitutions about things indifferent.

And ſome upon one, and ſome upon another ground, do raiſe a great Duſt, Contention, and Diſcontent: ſome quarrel not, but are of a moderate and peaceable diſpoſition, and wiſh for Peace and Concord: but theſe are quarrelled with for their Moderation. And truly it is an ill ſign of an aſpiring contentious nature, in thoſe that will fall out with Peacemakers, that are ſober and moderate, and wiſh that both contending ſides may underſtand one another better, and love one another more, and remove the matter of debates and ſtrifes. How are the Ejected called! it grieves my heart to hear them called all to naught: and how are theſe names returned? And many throw Bones of Contention among them; whiſper, and backbite, and carry tales, to foment the heats, which gentle tempers labour to cool.

The other broken Party of the diſſatisfied and complaining Family, are not ſo well agreed as it were to be deſired; but they differ more in Accidentals than Subſtantials from one another, I mean the Brethren whoſe cauſe I attempt to open. Some of them will conſent to an impoſed Form of Prayer, and all to Decency and Order, as neceſſary in Chriſtian Aſſemblies; and, in a word, to all that is contained in the General Rules and Laws of Chriſt, and rationally deduced from them, as far as they do underſtand. They all ſubmit to an Epiſcopacy of primitive Inſtitution and Limitation, with the due Exerciſe of Diſcipline; and they that cannot agree to the ſame Form of Government, are for maintaining Peace and Love under different Forms, and they yeeld enough to have made them Miniſters in the Apoſtles days, and after. They ſay, 'tis true, that to us there is but one Lawgiver, and that is Chriſt; and they will teach whatſoever he hath commanded them: They hold that his Laws are ſufficient

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for the Government of the Church; that the Church must be subject to Christ; that her Power, as *Protestant* Writers have maintained, is only Ministerial under Him; that all Power is seated still in Him, and not made over by Him to any other; that the Churches Power is not decisive, (for as such they argue, that Controversies have not been decided, by any that here ingrossed the name of the *Church*) but declarative, and so far binding, as the Reasons are cogent and divine. They acknowledge the King's Supremacy, as it hath been declared by former Learned Writers against the *Romish* Antagonists, and Usurpers of that Sovereign Right: [as by *Nowel* against *Dorman*, *Rainold*'s conference with *Hart*, King *James*, and many more.] They assert a Liberty which *Christ* hath given them, and cannot subject themselves, as the servants of men, in the things of God.

They offer to assent to all the Essentials of the Christian Faith, to observe all the Ordinances of *Christ*, and every part of his Worship, and Decency and Order in the Worship of God, as was said before; and, in short, do say, Shew us but what the Apostles Rule was, and we will walk according to it, and, as far as we have attained, be of one mind, and walk according to the same Rule.

But then, they can never yeeld to declare an unfeigned Assent and Consent to Laws, Rubricks, and Ceremonies, that are significant of any Grace, or obligatory to any Duty of the Covenant of Grace, or to make Ceremonies federal Signs, tho not Seals; nor the Reading the *Apochrypha*, and Neglecting *Canonical Scripture*, and other things, which divers of them have spoken of at large, and cannot be repeated in this place. They profess, and we believe them, that they quarrel not because they may not be Lords and Bishops, or that others are so promoted; they declare it is no grief to them, if the Magistrate, or legal Patrons, bestow the Revenues of the Church upon whom they please, and are legally qualified according to the Constitution. They only beg the use of that Liberty of their Consciences, to preach and worship God according to the Primitive Rule, and Simplicity; and that they may not be Ejected and Excommunicated, and forced to beg their Bread, because they cannot consent to what *they cannot believe*, nor vow against their Duty.

The danger of giving them a Toleration, while they remain Dissenters, is strongly suggested, from the multiplication of *Papists*, *Socinians* and *Jews*, as the effect of the Toleration in the *Netherlands*.

But two things may be replied: 1. Widen the Terms, which may be done with safety to the Church, and there will be no need of a Toleration, they will be incorporated with us. 2. There can be no such danger from Christians of the same Faith, and substantial Worship, but of different Accidental Modes, as from *Socinians*, *Papists*, *Jews*, of a contrary Faith

Faith and Worſhip. And why we cannot be as kind and liberal to Natives, indulging a Liberty to them in ſmall things, as we are to *French*, *Dutch*, and to *Lutherans*, I do not know.

I have repreſented the Diviſions of this moſt famous Church of Chriſt, not with the exactneſs of an Hiſtorian, nor of an Arbitrator, or a Moderator, but as beſt ſuiting with a Man in haſte, and trouble. And, here's enough to move the honeſt and faithful Juſtices to arbitrate Differences, and command the Peace. Nothing elſe will do, nor any other Man ſo likely to compoſe the Difference as they. For Prayers innumerable have been made to God; who acts by means in ſettlements of Peace and Order: therefore we muſt pray Men too. The different Parties will not agree. The Commiſſioners * diſputed, *and both carried the Cauſe.* The Ejected humbly petitioned the Biſhops for Peace; they would not hear them. And what Arguing, Preaching, Writing hath been ever ſince! Some Reverend Sons of the Church, in love to Peace, and fear of Enemies, have earneſtly called and exhorted the Diſſenting Ejected Brethren to come and unite, to come into the Preſent Conſtitution, as ſafeſt, as ſtrongeſt, as beſt, &c. But if they could not come in at the Narrow Door, eighteen years ago, and the Door as narrow ſtill as it was then, and there be the ſame Croſs-bars laid acroſs, as were then, to keep them out, to what purpoſe is the Exhortation? Is there a great Storm a coming? they think that Chriſt is the ſame Ship, and they are as ſafe as any other. They may clearly plead, they could have conformed at firſt, upon better worldly terms than now; they might have ſaved what they have loſt, and got their ſhare with others: to come now to conform, when all places are full, and not enow for numerous Expectants, and when there is nothing for them without tedious waiting; and if their Judgments and Conſciences could not enter then, how can they now? Unleſs their Heads have voided all their Reaſons, and ſo are grown leſs, or that Cuſtom hath made the Entrance ſmoother for them. Learned and Worthy Men have written for and againſt, and are they gained over to one another? If they are, it is more than they will confeſs. The one writes *the Miſchief of Separation*; the other denies the Charge and Proof; and another throws back the Miſchief, a Miſchief of Impoſitions: and many Swords are drawn by Seconds, too many bitter words for the Children of the ſame Heavenly Father, that are called to One, even to the One Hope of their Calling. The one writes, *You are guilty of Schiſm:* and the other ſays, *Who made it?* ——My Bowels, my Bowels! *O thou the Prince of Peace, make Peace in thine own Houſe, Family, and Kingdom*; make of theſe twain, one Body, and let there be no Schiſm in it: as they are made One Body, in One, the ſame

Breaſt-

* *in the* Savoy, *an.* 1662, *commiſſioned by the King.*

Breaſtplate of Faith, in the ſame Girdle of Truth; ſo let them be ſhod with the Shoos of the Goſpel of Preparation of Peace, and let not one hinder another to run, but cauſe both to walk in the ſame path, to put on Charity, and to have the ſame mind that was in thee. —

Methinks it were but fit for us, who weekly petition our good Lord to *deliver us from all Uncharitableneſs, from all falſe Doctrine, Hereſie and Schiſm*, out of a Spirit of Love (if the Peace of God rule in our Hearts) upon our knees to petition our Governours for our Brethrens enlargement, and reunion with us, that they may not lie under the Cenſures and Reproaches of open Sinners, nor lie under the Imputation of Schiſm, and other ſuſpicions, and be the ſubject of Scorn to every *Papiſtical Scribler*, and many other Miſchiefs and Slanders: But there being no hope of that, let every Man do his part for healing of the Breaches. And therefore I cannot but ask my Superiours Pardon to handle a tender point indeed, even to recommend the Caſe of my Reverend Brethren the *Nonconformiſts*, to the good Opinion, and charitable thoughts of them that can help with one Act to decide, what a thouſand Volumns cannot. I would not, if poſſible, be miſunderſtood, I am for Unity and Conformity, but not ſuch an Uniformity as hinders Unity, by turning the Church into a Party. I am not a partial *Hyper-aſpiſter*, they can beſt manage their Cauſe, as beſt knowing their own mind, neither have they been wanting to it; Nor ſhall I give my Mother the Church an unbeſeeming word; but yet between the Judicious, Holy and Peaceable part of Fathers and Brethren of it, and the Faction-making Aſpiring-party, I cannot but diſtinguiſh. Indeed theſe call themſelves [*the Church*], but by monopolizing the Church, and ingroſſing the Goods of the Church if they could; they have no greater ſhare of the Spirit of the true Catholick Church, than their deſpiſed Brethren, commonly called *Schiſmaticks* by them. Theſe are *ſupra*, or *Tranſ-Conformiſts*, that keep the Rule of Conformity much as they do their Reſidence. Theſe Men are *Nonconformiſts* too, as I could ſhew in ſome conſiderable particulars, and are a *Rubriek* to themſelves. But my buſineſs is not to accuſe them; but ſeeing the moſt are *Non-conformiſts*, either above or under the Rule, (a Rule, if ſtrictly kept at all times, in all Offices, where were a man's Prudence? and if a Man hath no Prudence to uſe, or may not uſe it, he is very unfit to be a Miniſter in the Church of God.) I am for the calling of more *Non-conformiſts* into the Company, and for making *Non-conformiſts Conformiſts*.

Our bleſſed Saviour, in the Parable, compares himſelf to an Houſholder going a far Journey, that gave authority to his Servants, and to every Man his work, and commanded the Porter to watch; and when he went, he left Peace as a Legacy; *My Peace I leave with you*. But, alas! how few have

ſought

ſought to get and keep that Legacy, or to do their Work? We may with Sorrow look into it, and find it, in his Abſence, a moſt broken and divided Houſe. In it we ſhall find two ſorts of Children, all by the ſame Father, but not as if all of a Mother: The elder and the greater combine, make a mighty Party, and they even rule the Mother. Theſe have the beſt of every thing, and ſnatch what the others had, or ſhould have, and part all as they pleaſe among themſelves, and uſe their poor Brethren no better than if they were Baſtards. Theſe complain, and entreat, and beg: but if they beg, they are not regarded; if they complain, they are peeviſh and diſcontented, deſerve nothing, or no better than to be turned out of doors; if a Man pities them, and pleads for them, he is one of them. — The greater ſay, Theſe peeviſh whining Children are diſobedient to our Mother, vex her Bowels out, hinder all Government and Uniformity; if it were not for them, how happy would it be with us! But who can tell, but the great Ones may fall out among themſelves? The Ejected have written, pleaded their Cauſe, drawn up their Caſe, and petitioned, but to what purpoſe? To as much as a Man that hath a good Right to a part of an Inheritance, but poſſeſſed by an elder Brother, who thinks he can preſcribe for all, and plead Poſſeſſion and Law; beſides that, his Friends being Judges in the Court have given it him: This poor younger Brother has but a weak Purſe, and few Friends, and what doth he but remonſtrate, open his Caſe to many, and to his elder Brother, with humble Entreaties? But becauſe he doth not go to Plow, or go a begging, or to ſome Corners of the Land, or go to ſome Forreign Plantation, he is rated as a troubleſom Fellow, factious, and querulous, and knows not what he would have. Poſſeſſors are deaf to Petitioners. He that would recover his Right muſt go to Law for it, or loſe all, except a little Alms, and that as pure Kindneſs, without pretence of Right or Deſert.

There were a Company of Juſtices that ſate long upon the Bench, and theſe firſt made an Order for Miniſters to come in Bond to certain Duties, or elſe they diſcharge the Pariſhes of them, and turn them out of doors. Many hundreds refuſed to give in their Bonds, upon which they were turned out of their Houſes and Pariſhes; and by an after-Order, they were not to come within five Miles of any Corporation, that ſent Burgeſſes to Parliament, or of their own laſt Abodes; forbidding them thereby any Employment in Corporations, to get their Livings, or the Charity of their former good Neighbours, if they had any. Theſe and their Families are up and down the Nation, indeed, no better eſteemed, which is a ſhame to tell, than Vagrants, by too many, yea, unfit to live.

Now foraſmuch as they may be very uſeful, it would be an Act worthy your place, to move the Honourable Bench of Juſtices, that never liked

 that

that rigorous Order, in Mercy and Juſtice to take the Caſe of theſe ejected Miniſters to conſideration, and by another Order to capacitate them to dwell and labour in any City, Town Corporate, Village, and Pariſh whatſoever any thing in any Law or Statute to the contrary notwithſtanding. I make bold to preſent theſe following Particulars to you, with Truth and Charity.

1. Their Sufferings.
2. The Hardneſs of their Caſe.
3. The Reaſonableneſs and Equity of many of their Deſires and Propoſals.
4. Qualifications, and worth of their Perſons.
5. Their Behaviour.
6. The Concluſion.

I. Their Sufferings. And they admit of various Aggravations, according to their various Circumſtances. Some of them were Fellows of Colleges, and not otherwiſe preferred, in the heat of their Studies; and thereby, together with their Preferments and Livelihoods, loſt what could not be recompenced to them, their Opportunities for learned Studies, and their Increaſe of Abilities, which is an ineſtimable Loſs to any good and ſtudious Man. It was a Trial to ingenuous Men, to be turned out of their Fellowſhips, (their little Regalities) and become Chaplains or Schoolmaſters, for ten or twenty Pound *per annum*. And there is a difference in a Man's Entertainment, when he is courted and invited into a Family, or Employment, and when his Neceſſity drives him; and his Entertainment looks more like a Courteſy, than a Reward, with Obligation and Acknowledgment.

Others had but a little Time of Settlement in their Country-Preferments, to lay up any thing for themſelves and Families. The more conſcienceous the Miniſters are, the more apt to marry young, chuſing rather to caſt themſelves double upon the Providence of God, than ſin in a ſingle Life; honeſt Marriage being honourable, tho attended with honeſt Poverty. And the moſt of their Ejectors, being ſingle Perſons, and having eaten the Cream of Preferments in their riſing Times, had little conſideration towards great and ſmall Families. Indeed as many as had treaſured up Faith in God, and his Promiſes, had enough to hold out their Pilgrimage: But if God was ſo kind, as to give them Faith to live by, they were unkind, that would force them to that noble kind of Life. If God had given them Grace, care ſhould have been taken to find them Work. But God did not caſt them out of their Work, nor out of his Care: He became their Patron whom Men ejected, and preſented them, ſome to Places

Places always vacant, dark, and neglected; and others he preferred from Country-Villages, to Towns and Cities. One Inſtance comes into my Mind, of Mr. *Edward Lawrence*, of *Baſon*-Church in *Shropſhire*, (a worthy Preacher) turned out with a Wife and many Children, who being asked how he did intend to live, made Anſwer, *The ſixth Chapter of* Matthew *muſt maintain me, my Wife and Children, and it is enough for us all*, or words to this effect, (it is many years ago ſince a worthy Perſon told me the Story) and ſo he found it true: And being driven out of the Country by the Rigors of ſome Men, his double Ejection, the firſt out of his Pariſh, the ſecond out of the Country, made way for his Settlement in *London*, whither he was forced. And ſuch Reaſons as theſe may be given, why many of the *Non-conformiſts* reſort to *London*, and other Towns, which is imputed to them by ſome as a Fault of Ambition, or worſe.

Others, how far ſoever grown in Years, and deſirous of Reſt in the Work of Chriſt, muſt out of their quiet Quarters, *colligere Sarcinas*, remove their Beds, and be gone, and ſell their Books. And what many of them have ſuffered ſince, is not my part to aggravate. God hath taken care of many, and given them Food and Raiment, and Work at their Peril and Coſt. And others, beſides the Hardſhips of Impriſonments, Chargeableneſs of many Removes, have lived by their Induſtry, by their Labours, even of their hands, a very hard and pinching Life, as I doubt not, is very well known to many of all Qualities, and that many Miniſters in the Church are very poor. It is not well taken by ſome, that they ſhould complain of their Sufferings; and may be not well taken from me, to relate what I know and have heard of particular Perſons, to whom with their Children, caſt Suits have been acceptable, to cover and adorn them.

I know it is objected, that many live better than ever they did; *get Hundreds* per annum, *keep Coaches*, &c.

I anſwer, I do not think there is any *Non-conformiſts* in the Land, but will quit what they have for what they had, without ſeeking Conſiderations for Loſſes. 2. If ſome that can graze upon a bare Common, have a little Fleſh, and ſome Wooll upon their Backs; others have waſted their Patrimonies, and real Eſtates. 3. It is their Wiſdom to ſet the beſt Face on't, to ſhew they are not diſcouraged in their Conditions, that they may not appear to beg as they go along, to keep themſelves from Contempt, and other prudential Conſiderations. 4. I wiſh ſome had better Feet and Legs, than to be carried in Coaches; I am glad they can keep, hire, or borrow, whatever others are.

Others may object the Sufferings of the Royal Party, and many worthy Divines, into whoſe places many of the now Ejected violently entred.

Anſw. Mercurius Ruſticus ſaith enough to make a Man's Heart bleed. I would not diminiſh thoſe Sufferings, by enlarging theſe; I am ſorry for both, for either: But if I may uſe my Freedom, without offence to any, in this afflicting Point, I humbly offer: 1. It is probable, that many hundreds the now Ejected were not Men in thoſe evil Days, therefore not guilty. 2. There was a Proviſion of a fifth part for the Wives of the Ejected then, there is none for theſe. 3. Who can anſwer for the Violences and Injuſtice of Actions in a Civil War? Thoſe Sufferings were in a Time of general Calamity, but theſe were ejected, not only in a Time of Peace, but a Time of Joy to all the Land, and after an Act of Oblivion, when all pretended to be reconciled, and to be made Friends, and to whoſe common rejoycing theſe ſuffering Miniſters had contributed their earneſt Prayers, and great Endeavours. Many Miniſters in the Church are poor, in poor Livings, in poor Curacies, yet are preferred above or equal to their Merits: many are poor through their Prodigality, and ſuperfluous Wigs and Habits. Many Men of worth are kept low, by reaſon of Pluralities, and Engroſſers, that live at eaſe, that had not a Heart to labour, nor give the Labourers their Hire. Theſe are Grievances that call for Redreſs.

It is objected, That they ſuffer through their own Faults, they ſuffer for Diſobedience to a Law.

Anſwer. I do earneſtly interrogate, Can either thoſe that voted for that Bill, or they who uſed all Power and Art to procure thoſe Votes to paſs it into an Act, ſay from their Conſciences, That it was Conſcience towards God that obliged them to it; that if they had not put into the old Conformity, the new Additions, they had ſinned againſt Jeſus Chriſt, and their Faithfulneſs to him? If they can, then I query, if that be not an erroneous Conſcience? And then the Queſtion ſo often thrown upon the *Non-conformiſts*, of the Obligation of an erring Conſcience, may be retorted upon the Impoſers, by indifferent judicious Men. If they cannot ſay ſo, then they might put the Queſtion to their own Souls, Whether they have not ſinned in impoſing, or procuring ſuch things to be impoſed, as tend to the temporal Hurt and Ruine of many Families, and the great Detriment to the Church of Chriſt, if not by the Loſs of the publick and profitable Labours of many able Miniſters, yet by the Diviſions that have broken in upon us by theſe Impoſitions, and their denying ſubmiſſion to them? It nearly concerns Governors of the Church, to weigh the Neceſſity of their Impoſitions, as it doth others to weigh, whether they may act, or refuſe to act according to them: For if they rigorouſly extend their Power beyond the Lines, to the hinderance of the Goſpel, they ſin againſt Chriſt. Caution and Tenderneſs muſt therefore be uſed. If all theſe things, and every one of them, be neceſſary to be

enjoined

enjoined and practiſed, for the Peace, and Union, and Edification of the Church of God, then they condemn their Predeceſſors of Omiſſion of what was neceſſary, and contradict what they declare concerning ſome of theſe things, that they are alterable, and indifferent in themſelves, and may be altered. And if ever any Time ſince their Impoſition might require the Change of them, or laying the Ceremonies aſide, that Time when they were anew enjoined, and now when they are required, might excuſe it, for many Reaſons that are ready at hand.

Again, ſome ſay, It is their Fault that they ſuffer. But who muſt be Judges of that? Their own Conſciences, or they who cenſure them? They are as confident it was not their Fault, but their Duty, and roundly write, either they that impoſe, or they that refuſe, ſin grievouſly, and plead their Forbearance as no Sin, but a Duty. O moſt unhappy Conteſt and Strait! when either Party muſt grievouſly ſin againſt God. Certainly our bleſſed Law-giver Chriſt never made ſuch a Law, as tends in the execution of it, to the Hurt of any of his Subjects and Miniſters, or to ſtop the Encreaſe and Progreſs of the Goſpel: And who can juſtify any particular Law, or Condition of Communion, that is but a Stumbling-block in the way of any, that are paſt being Babes, and otherwiſe inſtructed to his Kingdom?

Of this afterwards.

I conclude with this Obſervation, That the general Rules of Chriſt and his Apoſtles, were given to accommodate the Differences between Jews and Gentiles, to end the Striſe, to give eaſe to the Conſcience, ſilence their uncharitable Cenſures, and heal their Breaches about things indifferent; and not to determine for one againſt another, with Penalties. St. *Auſtin* was grieved to ſee the Tranſgreſſion of a Ceremony to be more ſeverely reprehended, than the Tranſgreſſion of God's Law, *&c.* ſaith Reverend Mr. *John Lloyd*, in his *Treatiſe of Epiſcopacy*, pag. 53. But this is not a place to diſpute. Can any of the Impoſers take the Comfort of their own Impoſitions, and ſay, they have Peace and Comfort in the things for which learned and holy Men do ſuffer? Or if it were to do again, I would do no leſs? Then all I'le ſay more is this, Then bleſſed Act of Uniformity! which brings Comfort to them that made or procured it, and to them that ſuffer by it alſo! Comfort from the Cauſe of other Mens great Sufferings, and the great Loſs to Souls, muſt be rare indeed.

Conſider theſe Sufferings of the Ejected. They ſuffer really in their outward Eſtates, in their Freedoms, in their Dangers, (being obnoxious to the Canons, as far as to Excommunication, to the Temporal Laws,) in their Names and Honours, as counted diſobedient, factious, fanatical, are the Objects of Virulence and Dirt, and are repreſented as intolerable

Theſe.

These are great Sufferings, and a safe way to be redressed, is worthy the Wisdom and Tenderness of Authority. "I am sure, saith the Learned "Dr. *Stillingfleet*, it is contrary to the Primitive Practice, and the Mode-"ration then used, to suspend or deprive Men of their Ministerial Functi-"ons, for not consenting to Habits, Gestures, and the like. *Iren. p. 64. Rule* 4.

Then next let me consider what the Case is; and if it will appear to be a hard Case, it calls for the more speedy and effectual Relief: And this is the next thing I humbly offer to prove.

II. The Case of the ejected Ministers is really a hard Case.

And I will endeavour the Proof of it in two things.

1. Shewing what is required of them.
2. The Penalties for not doing what is required.

1. The things required of them are either,

1. *Ecclesiastical.*
2. *Political*, and mixed with a Case of Conscience, in the two Declarations they are bound by Law to make.

First; The *Ecclesiastical* Part of their Subscriptions and Declarations; (For brevity sake I will pass the old Conformity.) *They are bound to declare their unfeigned Assent and Consent*, &c.

That this is a heavy Injunction in it self, tho abundance of us have made little of it; for some good Teeth can eat the hardest Crust, but it is Crust for all that. It is hard for any Man,

1. To assent and consent to any thing of another Man's Opinion and Judgment, except first he that gives the Assent have as throughly studied, and doth as clearly perceive the things, as he doth that requires the Assent. To assent to some things will not pass in this case, it must be all and every thing. What Parliament-Man will assent to any Bill, except he first be satisfied in the reason of it? *&c.*

Or, 2. Except he that requires the Assent and Consent, have a degree of Infallibility, or be endowed with an absolute uncontroulable Power, against whom no Scruple, no Objection, or Debate, can or ought to be made.

3. Would not every Practitioner in Physick think it hard, that he must subscribe Assent and Consent to all and every thing contained in, and prescri-

bed by the *London* Diſpenſatory, and uſe no other? Would not the Judges in the Courts at *Weſtminſter*, think it hard to declare their Aſſent and Conſent to all and every thing in the Statutes and Laws of *England*, and not endeavour any Alteration? And why is it not hard for us, to ſubſcribe to all and every thing contained in a Book of Divine Worſhip, not compoſed by a Divine infallible Spirit? Can more be required to the Scriptures, or cleareſt Point of Doctrine or Faith?

4. It is hard, as appears by the Qualifications and Mitigations of the Sence of the Declaration. If the Words were clear, and eaſy for the Underſtanding and Will to digeſt, there needed no ſoft Conſtructions to help them down. It coſt all, that are careful what paſs their hands, ſome thoughts to make them eaſy. And had it not been for that one word, *Uſe*, and the help of that, it would have ſtuck with many, that are as great Pillars of the Church as any in it, in their ſtations and degrees. That which is eaſy and plain, will eaſily paſs with an ordinary Underſtanding. The various Conſtructions of the Forms are impartially given by the Reverend Mr. *Baxter*. I ſhall not run out to defend either the rigorous or milder Conſtructions, but ſhew that the Caſe of Diſſenters is hard, and indeed of all Conformiſts, that muſt take the Words without *Salvo*'s, or elſe muſt fall under the Cenſure of Hypocriſy, and doing more Hurt by conforming, than if they had not conformed. It is hard to lay the Streſs of many Parts of a Declaration, as fully and diſtinctly expreſs'd, as the Wit of ſevere Men could word them, upon one general word, *Uſe*. It is a hard Conſtruction of affirmative Propoſitions, or Parts of a poſitive Declaration, to be explained in a privative or negative Sence; yet ſo we find them ſmoothed, and rolled up in Liquoriſh, that they may paſs the narroweſt Throats. I ſhall take the Pains to tranſcribe two Conſtructions, of two excellent Men, which may be taken next to a publick Sence and Conſtruction, eſpecially the one of them, who was the moſt learned and rarely tempered, Biſhop *Reynolds*, in his Sermon of Moderation before the Houſe of Peers, *Novemb.* 7. 1666. a Day of Solemn Humiliation for the Peſtilence, *pag.* 24. 'And truly it is an Honour which 'Learned Men owe to one another, to allow Liberty of Diſſent in Matters 'of meer Opinion, *ſalvâ compage Fidei*, *ſalvo vinculo Charitatis*, *ſalvâ Pace* 'Eccleſiæ, (for theſe three, Faith, Love, and Peace, are ſtill to be preſerved;) 'ſo it is a Charity which good Men owe to one another upon the ſame '*Salvo*'s, to bear with the Infirmities of each other, not to judg, or deſpiſe, or ſet at naught our Brethren; *as uſeleſs and inconſiderable Perſons*: 'But whom God is pleaſed to receive into his Favour, not to caſt them out 'of ours.' This Latitude, and Moderation of Judgment, ſome learned Men

Nonconformiſts Plea for Peace, p. 158, &c.

'Men have taken the freedom to extend, even to the Caſe of Subſcriptions 'by Law required. The learned Author of the Book called, *An Anſwer to 'Charity maintained*; and the late learned Primate of *Armagh*, Arch-Biſhop 'Bramhall; (and quotes their Words in the Margent, which are theſe) *For 'the Church of* England, *I am perſuaded, that the conſtant Doctrine of it is ſo 'pure and Orthodox, that whoſoever believes it, and lives according to it, un-'doubtedly ſhall be ſaved; and that there is no Error in it, which may neceſſi-'tate or warrant any Man to diſturb the Peace, or renounce the Communion.* 'This in mine Opinion is all intended by Subſcription. —— The Words of 'the Arch-Biſhop are theſe; *We do not ſuffer any Man to reject the Thirty 'Nine Articles of the Church of* England *at his Pleaſure, yet neither do we 'look upon them as Eſſentials of ſaving Faith, or Legacies of Chriſt and his 'Apoſtles; but in a mean, as pious Opinions, fitted for the Preſervation of 'Unity: Neither do we believe any Man to believe them, but only not to contra-'dict them.*

This Sermon being printed upon requeſt of the Lords, I thought this moderate Expoſition of Subſcription, (as it was aimed at by that rare Preacher, I believe) might paſs for approved by the Lords Spiritual and Temporal, and be next to a legal authentick Sence of all things required by Law: For if Subſcription of Articles be in ſo laxe a Sence, much more to ſome of the other things. But Mr. *Baxter*, who hath as good reaſon to know as any one Man, hath daſhed this Conceit; for he writes, that when the Lords would have put in this Proviſo, *To the Uſe of the Book*, the Houſe of Commons refuſed it, and the Lords acquieſced in their Reaſons given in at a Conference about it. *Ubi ſupra*, p. 160.

The other Expoſitor of our Declaration, which I ſhall produce, is the Reverend Dr. *Stillingfleet*, Dean of St. *Paul*'s, who ſhines as a Star in our Firmament, and in regard of his own great Reaſon, and Acquaintance with other great Mens thoughts, may direct the Courſe of fluctuating Coaſters, that look for a ſafe Landing-Place, and ſure footing, before they proceed in the Service of the Church. In his late controverted Sermon, among other ſharp Reflections upon his Friend, Mr. *Baxter*, he hath theſe words, *pag.* 49. *It is a hard Caſe with a Church, when Men ſhall ſet their Wits to ſtrain every thing to the worſt Sence, to ſtretch Laws beyond the Intention and Deſign of them, to gather together all the doubtful and obſcure Paſſages in Calendars, Tranſlations* &c. *And will not diſtinguiſh betwixt the Approbation of the Uſe, and of the Choice of things; for upon ſuch Terms as theſe Men think to juſtify the preſent Diviſions. I much queſtion, whether if they proceed in ſuch a manner, they can hold Communion with any Church in the Chriſtian World.* So far he. From which Words I make bold to infer, (and if I

Miſchief of Separation,

am

am too bold, I do ſeriouſly ask his pardon.) 1. It ſeems to me that he limits the ſence of the Declaration of *Aſſent* and *Conſent*, to the ſcope and intention of the Law, which is *to the uſe* of the Book, and all things in it. 2. That a Man may aſſent and conſent *to the uſe* of thoſe things, which a Man would not, or doth not *chooſe*, if left to his choice and liberty. 3. Here is a Blot caſt by his Elegant Pen, at leaſt upon ſome of the things, contained in, and preſcribed by the Book, as things not to be choſen, but only to be uſed by conſtraint. 4. An Impeachment againſt the Contrivers and Exacters of Conformity, for requiring Aſſent and Conſent *to all and every thing* (not making a difference) contained in, *&c.* which ſuch Excellent Men as the Dean is would not uſe, if left to his choice, nor any other wiſe man chooſe; and ſo their meaning comes to this: I will uſe this Book, (and all things to be uſed in it) ſuch as they are, inſtead of better; and tho not declaring our Aſſent, is puniſhable with Deprivation, or Non-Admittance into the Publick Miniſtry of the Church, and the loſs of a Man's Livelihood, and Temporal Rewards of the Miniſtry. 5. If our Governours ſhall from their great Wiſdom and Compaſſion to a moſt divided Church, alter the terms of Communion and Conformity, and unlace the Garment which is made too ſtrait for the Body, which faints, being ſtraitly laced: then no Man muſt be offended with the Reverend Dean, or any other that conformed in this large ſence, if they diſuſe the things now in uſe, and fall in with ſuch things as may like them as well or better. 6. I infer, and retort (which is to my purpoſe) that it is a hard Caſe with a Church, when Men ſhall ſtrain their Wits to frame Declarations, under ſuch ſevere penalties, to paſſages that are doubtful and obſcure, and capable of an ill ſence, that we muſt turn to Kalendars to find out Leſſons in the *Apocrypha*, that have Canonical Leſſons enow, to uſe other Tranſlations than the laſt and beſt, &c. But Mr. *Baxter* doth inſtance in other things, as well as *Kalendars and Tranſlations*, and holds occaſional Communion with the Church as it is, and would much rather, if thoſe paſſages, (which the learned Dean calls *doubtful and obſcure*) were not impoſed, and is Catholick enough to hold Communion with any Chriſtian Church, that hath not corrupted the Eſſentials of Chriſtian Worſhip.

The ſecond Declaration and Subſcription contains Matter Political and mixed, which is, *Not to take up Arms, &c.* a thing eaſily conſented to. I do confeſs that there have been fair Explications and Limitations publiſhed to make this gain Aſſent: but yet it is hard, unleſs all men could attain to the ſame ſence, and thoſe Explications are not known to abundance that ſubſcribe and declare, and ſo promiſe and ſwear in the dark: I am confident many never read the Covenant that renounce it, and ſo renounce they know not what; and may take their Informations from the

Pulpit, where a Thread-bare Jingle hath been of late much uſed by ſome, of the Holy-League in *France* (to root out the Proteſtants) and the Solemn League, which muſt be taken to be as bad as that, being coupled together with it. But that which is hard in theſe things is, 1. To renounce what many do not know, (and moſt never took) nor was ever like to be impoſed, but to expire with the Men that took it, in the heat of War: [But the Time of the Expiration of this Part draws on.] 2. Not only renounce it our ſelves, but to declare that no Man elſe is bound. How can I judg of another Man's Obligation in his *Place and Calling?* &c. Beſides, admit I declare that there lies no Obligation upon any other Man, any more than upon my ſelf, yet it is but my Opinion: I think he is not obliged, but my Opinion doth not abſolve or releaſe him that thinks himſelf obliged, and all this while I do really renounce but for my ſelf. And it is hard for any Man to determine a Caſe of Conſcience, whoſe Caſe he doth, it may be, not well underſtand, and may fail in the ſtating of it.

But I muſt not deſcend into Particulars, neither do I determine againſt it, but only tranſiently ſhew the Excuſableneſs of them who cannot declare theſe things, (altho they do not refuſe it from any Principle of Diſloyalty or Faction) and that from this undeniable Conſideration and Argument: That which all the Art, and Wit, and Intereſt of ſome Men in great Place and Power in the Houſe of Lords, could not make to paſs, but was oppoſed with that Clearneſs, and Cogency of Reaſon and Reſolution, as if they were ſaving a Nation, by reſiſting the Teſt, which could not paſs into a Bill, muſt needs be hard to be impoſed upon Miniſters. And it is not improbable, but that noble Oppoſition gave the greateſt Repulſe to a dangerous Deſign, long carried on to ſubvert the Government, under a Pretence to preſerve it as it is, in all its Parts and Circumſtances. And the joint Oppoſition of ſome Popiſh Lords againſt the Teſt, doth not at all abate the Strength of this Reaſon; for they having a cruel Deſign, deſtructive of this Frame, could not chuſe but oppoſe a Teſt, which was pretended to preſerve it unalterably as it is, both in reſpect of the Perſons that govern in the Throne, Church and State, and in its preſent Conſtitution. And whereas many things have been carried on, as tho to prevent the coming of ſuch a Year as that unhappy *Forty one*; yet really there have been great Endeavours uſed, to bring us under the Obligation which ſome brought upon us in the Year *Forty*; I mean the *Et cætera* Oath, leaving out the *Et cætera* it ſelf, and under a colour to preſerve us from a Long Parliament of the Complexion of *Forty one*, Proteſtation, and Covenant, and War, gave Umbrage to a fearful Plot, to bring us under a Papal Slavery, introduced by bloody Maſſacres. And who talk'd more of *Forty one*, than ſome that are of late diſcovered to be Traitors, and having profeſſed to be

Sons

Sons of our Church, committed Fornication with *Rome*, who had almoſt gone out her full Time, ready to be delivered of a Pope, and had called the *Midwifs* and many Ladies to the Labour, beſpoken Nurſes and Goſſips, and Choice of Fathers, to *Antichriſten* the Monſter with the Name of Catholick Church, with all the Ceremonies of the Maſs? Some of the eminent *Nonconformiſts* being willing to declare their deteſtation of Diſloyalty, were taken with the Declaration ſent out after the *Oxford* Oath, or *Five-mile Act*, being made believe that that Explication was ſent forth by good Authority; yet many ſmelling what was intended, were reſolved to venture their own private loſs of Liberty, by aſſerting the Publick Liberty, and (as things now appear) the Government ows them a kindneſs; and the Noble Lords and Commons (that underſtood themſelves, and the encreaſing Perils) immortal thanks for their ſeaſonable Activity to preſerve the ſtrong and ancient Government. But, to conclude this Head, It is not kind, to ſay no worſe, to engage all Miniſters, never ſo young, or elſe they cannot enter into the Churches Miniſtry, either to be Politicians, to ſtudy State-Affairs, (for which many have been extreamly blamed) or elſe to be led as Fools, into they know not what. And they that have given this further Teſt of their Loyalty, have little cauſe to take it well; as if the ſtanding Oaths of Allegiance and Supremacy were not tye ſufficient to keep us honeſt, but diſhonour us by a ſuſpicion of Diſloyalty and Treachery. Obſerve the method of proceeding; firſt they began with us, as Guides of the People; and next proceeded to draw in Corporations, and from thence to impoſe it upon the Parliament it ſelf; to which if they had ſubmitted, we ſee what would have followed, We might have ſeen ſuch Commiſſioned by the King's own Authority, as would have deſtroyed His Perſon, and cut all our Throats, having firſt tied our Hands. Thus I have ſhewed what is required from them. The ſecond Particular follows.

See the Commons Anſwer to his Majeſties Meſſage about Tangier.

II. Conſider the Penalties to be inflicted upon ſuch as will not conform.

1. They who were in the Miniſtry muſt be divorced from thoſe, whom they had baptized, and eſpouſed to Chriſt, among whom they had laboured; and their remove was to the ſhaking of many Chriſtians, and to the great harm of the Church. I will inſtance only theſe three ways. Firſt, it was as bad to many, as the change of a Nurſe to a weakly Child. (I will ask no Pardon for the Compariſon, it being Apoſtolical.) 2dly, It was enough to make many ſtagger, and call in queſtion all thoſe Truths that had been delivered to them, ſince that their Preachers are judged unfit to be continued in Truſt with Souls: and tended to breed much Atheiſm, and in-

ny Errors. 3dly, It tended to alienate the minds of many from the Government of the Church, that would enforce Laws binding to many unneceſſary things, even to the Ejection and Deprivation of many Orthodox and painful Divines. And this ſticks with many to this day; by which the Church-Rulers have not got, but loſt. And theſe things aggravated with an imputation of Diſhoneſty in Miniſters, by the publication of their Aſſent, &c. in the full Congregation. For if any had diſtinguiſhed between the ſubſtance of Ordinances, and Accidentals, which was but neceſſary to many people, (who thought no Worſhip Divine without the Common-Prayer, (as I my ſelf have known) nor any Child rightly baptized without the Croſs) yet by this Act of Uniformity they muſt declare Aſſent and Conſent to all and every thing, to Croſs as well as Baptiſm, to Ceremony as well as Subſtance. And how eaſie was it for ſinful people and weak, to ſay, See what theſe Men can do — Yea, in caſe that in any after-time, wiſe and moderate Governours ſhould ſee a neceſſity of making Alterations: Then again, teaching Scorners to ſay, Yea, ſee what theſe Men can do — to the great diſhonour of Religion, and diſgrace of the beſt of Miniſters. And one would think that becauſe the Courts continue to ſwear Churchwardens to preſent, they had Spies enow upon our *Nonconformiſts*, and Puniſhments ſmart enough, they might have ſpared to require this Declaration; or, if they had thought us honeſt, our promiſe to conform had been ſufficient, tho kept in the Regiſters, and made at our Inſtitutions. Yet through this Diſhonour we attain our Honour. They are debarred from all exerciſe of their Miniſterial Abilities, their Wives and Children turned out of doors; and when they had made a ſad and chargeable Remove of late, muſt remove again upon the Five-mile Act. And theſe Penalties were next to Death, and I conceive proved the Death of many. I remember the Renowned Biſhop *Morton* wrote theſe words to the *Nonconformiſts*, and deſired them earneſtly to conſider the Cenſure of the Apoſtle's *Wo* being ſo dreadful: "I ought not to "eſteem any thing a juſt Cauſe, why I ſhould wilfully incur the Cenſure of "Silencing my ſelf from Preaching, for which I ought "not as willingly to adventure my Life. The *Non-* "*conformiſts* have ſuffered what is next to Death, and "too many have ſuffered even unto Death, in Priſons, "where ſeveral caught their Death, and others died: "(it is a dreadful ſtory) of whom ſhall their Deaths be required? And it is eaſie to retort thoſe words of the Reverend Biſhop, "Impoſers ſhould "not eſteem any thing a juſt Cauſe of bringing any under the cenſures of "Silencing of Preachers from preaching, for which they may not adven-"ture to take away their Lives.

See alſo Mr. Blake, *Covenant ſealed. p.* 308.

The General Defence of the three Ceremonies. Part 1. p. 163.

It

It is objected, *That they sin against the Law.* And they may answer, *Who procured the Law?* it is the Magistrate's Sword, but who moved him to draw it? They are told they have no cause to complain of Sufferings, for the Magistrate hath been merciful, and hath not executed the Laws.

Thanks be to God for the Mercy: but all have not been so merciful as the King hath been, or many inferiour Magistrates; but their Mercy hath not been kindly taken by many, who should have more tender bowels than any Man that wears a Sword. To conclude; A reasonable Understanding may judge that Law not fit to remain in force, that is not fit to be put in execution. That Law cannot be good, that is not fit to be brought to act, without more real hurt than good. And if the wise and merciful God hath by many remarkable Providences put a stop to their execution, it is time for Men to annul the Law.

2. The Penalty is hard upon them that make their offers to be admitted into the Churches Service, or that would come in but for these Injunctions. It is but a narrow passage that is made for them that enter in: yet what shall they do who have spent all they have in a Preparatory Education? In they must, tho but to a Curacy, (which is not easie to be had.) It is grievous to think with what Implicit Faith they do what is to be done; yet must Assent to more than ever many have studied, [rather following Example than Reason] or else there is nothing for them to do. Others that are enclin'd to Learning, and to serve in the Gospel, are deterred upon many accounts, and have great prejudices against Conformity, because of the great reverence they have to *Nonconformists*; and these are under a great temptation to perpetuate a Nonconformity: which is more suitable to their inclinations, as being a state of freedom to their Consciences, from great Bonds and Obligations, tho an Estate attended with hazard to their Bodies and Estates. And all young Students are under this necessity, either they must subscribe hand-over-head, or else they must spend their time in these endless Controversies of the Church, and be engaged in the dolefull and fearfull Wars of the Church, on one side or other.

3. The third Consideration that pleads for our *Non-conforming Brethren*, is taken from the Reasonableness of their Demands. I distinguish these Demands, into those Proposals made by the Commissioners in the *Savoy*, *Anno* 1662, with that Modesty, Gravity, Humility and Reason, treating the Bishops and other Commissioners as Superiours. 2. Into those which have been repeated by particular Persons, and may be seen in the Writings of Laborious and Catholick Mr. *Baxter*, Mr. *John Corbet*, and Dr. *Owen* in his learned and moderate Book of Church-Peace, Love, and Unity. I shall only generally compare what they humbly desired, with what was declared;

1. In

1. In his Majesties gracious Declaration concerning Ecclesiastical Affairs: a most large and healing Plaister for the Churches Wounds; and might have been a Pillar to have born up the Church in Unity, as his Gracious *Act of Indempnity and Oblivion* hath held up the State; if some Men, who can be loyal for their own ends, had not (perhaps) bin industrious to make Divisions by their Affected Terms of Union.

2. They humbly moved, but for what great Men, and famous in the Church of God to all posterity thought fit to grant. In that Year 1641, there was a Committee for Religion appointed in the House of Lords, ten Earls, ten Bishops, ten Barons. The Bishop of *Lincoln (Williams)* sent a Letter to some Divines to attend that Service (who met in his House, the Deanery of *Westminster*) upon which Arch-Bishop *Laud* hath this Note: "Upon the whole "matter, I believe this Committee will prove the Natio- "nal Synod of *England*, to the great dishonour of the Church: and what "else may follow upon it God knows.

Breviat of his Life. p. 24.

These Divines were no less Men, than the most Venerable Arch-Bishop *Usher*, Bishop *(Williams)* of *Lincoln*, Dr. *Prideaux* (after Bishop of *Worcester*) Dr. *Brownrig* (after Bishop of *Exeter*) Dr. *Ward* (Professor of Divinity in *Cambridge*, and Arch-Deacon of *Taunton*) Dr. *Featly*, Dr. *Hacket*, of late Bishop of *Coventry* and *Litchfield*. All these subscribed a Paper called, *The Proceedings, &c. touching Innovations in Doctrine and Discipline of the Church of* England; *together with Considerations upon the Common-Prayer Book*, Out of which I draw a Parallel, with the Proposals of the Divines appointed to treat by his Majesty's Commission, with the Archbishop and Bishops, and other Divines of the Church of *England*, at the *Savoy*. [See Account of the Proceedings, printed *Lond.* 1661.]

The Divines appointed to meet in the Dean's House, 1641.

Considerations on the Common-Prayer.

2. Whether the Reading of *Psalms*, Sentences of Scripture, concurring in divers places in Hymns, the *Epistles* and *Gospels*, should not be set out in the New Translation?

4. Whether Lessons of Canonical Scripture should not be put in the Kalendar instead of the *Apocrypha*?

5. That

The Commissioners in the Savoy, 1661.

In regard of the many defects which have been observed in that Version of the Scriptures which is used throughout the Liturgy, --We therefore desire in stead thereof the New Translation allowed by Authority, may alone be used. 8. p. 5. —9. It is therefore desired that nothing may be read in the Church for Lessons but the Holy Scriptures of the Old and New Testament.

Excep-

5. That the *Doxologie* ſhould be always printed at the end of the Lord's Prayer.

Exception 3. We deſire that the words, *For thine is the Kingdom* —— may be always added to the Lord's Prayer.

6. Whether the *Rubrick* ſhould not be mended, where it is, (that the Leſſons ſhould be ſung in a plain Tune) why not, read with a diſtinct Voice?

Except. p. 13. The Leſſons, and Epiſtles, and Goſpels, being for the moſt part neither Pſalms nor Hymns, we know no Warrant why they ſhould be ſung in any place; and conceive that the diſtinct reading of them with an audible Voice, tends more to the edification of the Church.

7. Whether *Gloria Patri* ſhould be repeated at the end of every *Pſalm?*

Except. We deſire it may be uſed but once in the Morning, and once in the Evening.

Confider. 9. Whether the *Hymns, Benedicite, Omnis Opera, &c.* may not be left out?

3. Whether the *Rubrick* ſhould not be mended, where all Veſtments in time of Divine Service, are now commanded, which were uſed 2. *E.* 6.

Except. We deſire that ſome *Pſalm* or *Scripture-Hymn*, may be appointed inſtead of that *Apocryphal.*

10. In the Prayer for the Clergy that phraſe perhaps to be altered, [*which only worketh great marvels.*]

Except. We deſire it may be left out.

The Prefaces of many *Collects* ſeem not to have any clear and ſpecial reſpect to the Petitions, *&c. Partic.* p. 7.

11. *In the Rubrick for the Adminiſtration of the Lord's Supper.* Whether this Alteration to be made, that ſuch as intend to Communicate, ſhall ſignify their Names to the Curat over Night, or in the Morning before Prayers.

In the Order for the Lord's Supper. Except. The time here aſſigned (in the *Rubrick*) for notice to be given to the Miniſter, is not ſuffieient.

12. The next *Rubrick* to be cleared, How far a Miniſter may repulſe a ſcandalous and notorious Sinner from the Communion.

Except. We deſire the Miniſters power, both to admit and repulſe from the Lord's Table, may be, according to his Majeſty's Declaration, *Octob.* 25. 1660.

13. Whe-

Except.

13. Whether that *Rubrick* is not to be mended, where the Church-wardens are ſtraitly appointed to gather the Alms for the Poor, before the Communion begins, for by experience it is proved to be done better when the people depart.

Except. Collections for the Poor may be better made at, or a little before the departure of the Communicants.

14. Whether the *Rubrick* is not to be mended, concerning the party that is to make his general Confeſſion upon his Knees, before the Communion, that it ſhould be ſaid only by the Miniſter, and then at every clauſe repeated to the people.

We deſire it may be made by the Miniſter only.

16. Whether it be not fit to inſert a *Rubrick* touching kneeling at the Communion; that is, to comply in all humility with the Prayer which the Miniſter makes when he delivers the Elements.

We deſire that the following *Rubrick* in the *Common-Prayer Book* of 5. of *Edw.6.* may be reſtored, for the Vindication of the Church, in the matter of kneeling at the Sacrament, &c.

19. Whether in the firſt Prayer at the Baptiſm, theſe words, *Didſt ſanctify the Flood* Jordan, *and all other Waters*, ſhould not be thus changed, *Didſt ſanctify the Element of Water?*

It being doubtful whether either the Flood *Jordan*, or any other Waters, were ſanctified to a Sacramental uſe by our Saviour's being baptized:— We deſire this may be otherwiſe expreſſed.

20. Whether it be not fit to have ſome diſcreet *Rubrick* made to take away all Scandal from ſignifying the Sign of the Croſs upon the Infants after Baptiſm, or if it ſhall ſeem more expedient, to be quite diſuſed; whether this Reaſon ſhould be publiſhed, that in Ancient Liturgies, *No Croſs* was conſigned upon the Party, but where Oil alſo was uſed; and therefore Oil being now omitted, ſo may alſo that which was concomitant with it, the Sign of *the Croſs*.

18. *General Propoſal.* After ſtrong arguing, they conclude, We therefore moſt earneſtly entreat the right reverend Fathers and Brethren, to whom theſe Papers are delivered, as they tender the Glory of God, the Honour of Religion, the Peace of the Church, the Service of his Majeſty, in the accompliſhment of that happy Union, which his Majeſty hath ſo abundantly teſtified his Deſires of, to join with us in importuning his moſt Excellent Majeſty, that his moſt gracious Indulgence, as

21. In

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to these Ceremonies granted in this Royal Declaration, may be continued and confirmed to us and our Posterities, and extended to such as do not yet enjoy the Benefit thereof.

21. In private Baptism, the *Rubrick* mentions that which must not be done, That *the Minister may dip the Child in Water, being at the point of Death.*

Of Private Baptism.

We desire that Baptism may not be in a private place at any time, unless by a lawful Minister, and in the presence of a competent number; and where it is evident that any Child hath been so baptized, no part of the Administration may be reiterated in publick under any limitations, and therefore we do not see any need of any Liturgy in that Case.

22. Whether in the last *Rubrick* of Confirmation those words be to be left out, [*and be undoubtedly saved.*]

Exception of Confirmation.

Altho we charitably suppose the meaning of these words was only to exclude the necessity of any other Sacraments to baptized Infants; yet these words are dangerous, as to the misleading of the Vulgar, and therefore we desire they may be expunged.

23. Whether the Catechism may not receive a little more enlargement.

Except. of the Catechism.

We desire the first Question may be altered, considering for 20 Years past, many had no God-fathers; and and the *7th* Q. The second Answ. Wherein I was visibly admitted into the number of the Members of Christ. That the Commandments may be inserted according to the last Translation of the Bible. That in the Exposition of the Commandments, some clause may be inserted to refer to the fourth Commandment, that those words be omitted. Answer, thus given, Two only, *Baptism*, and the *Lord's Supper*, &c. A more full Explication of the *Creed*, *Lord's Prayer*, and *Ten Commandments*, &c.

24. Whether the Times prohibited for Marriage are quite to be taken away?

25. Whether none hereafter shall have Licenses to Marry, nor be asked their Banes of Matrimony, that shall not bring with them a Certificate from their Ministers, that they are instructed in their Catechism.

26. Whether these words in Matrimony [*with my Body I thee worship*] shall not be thus altered, *I give thee power over my Body?*

Except. of the Form of Marriage.
The word *Worship*, being much altered in the use of it, since this Form was drawn up, we desire some word may be used instead of it.

27. Whether the last *Rubrick* of Marriage should not be mended, that the new married Persons should receive the Communion the same day of the Marriage, may it not well be; or upon the next *Sunday* following, when the Communion is celebrated?

This *Rubrick* doth either enforce all to forbear Marriage as are unfit for the Sacrament, or the unprepared to come to the Sacrament. And therefore we desire it may be omitted, the rather because that Marriage Festivals are too often accompanied with such divertisements, as are unsuitable to those Christian Duties which ought to be before, and follow after the receiving of that Holy Sacrament.

28. In the Absolution of the Sick, were it not plain, to say, *I pronounce thee Absolved.*

Except. Visitation of the Sick.
That form of Absolution be declarative and conditional, as [*I pronounce thee Absolved*] instead of [*I absolve thee*] if thou dost truly repent and believe.

29. The *Psalm* of Thanksgiving of Women after Child-birth, Were it not fit to be composed out of proper Versicles taken from divers *Psalms?*

This *Psalm* (121) seems not to be so pertinent as some other, *viz.* *Psal.* 113. & *Psal.* 128.—

Except.

32. In the Order of the Burial of all Persons, 'tis said, *We commit this Body to the Ground, in sure and certain hope of Resurrection to eternal Life*: Why not thus, Knowing assuredly that the Dead shall rise again.

Except. Burial of the Dead.

These words cannot in truth be said of Persons living and dying in open and notorious Sins.

34. In the Litany, instead of *Fornication, and all other deadly Sin*; Would it not satisfy thus, From Fornication, and all other grievous Sins.

Except. in the Litany.

In regard that the Wages of Sin is Death; We desire that this clause may be thus altered, *From Fornication, and all other hainous or grievous Sins.*

35. It is very fit that the Imperfections of the Meeter, in the Singing *Psalms* should be mended; and then lawful Authority added unto them, to have them publickly sung before and after Sermons, and sometimes instead of the Hymns of Morning and Evening Prayer.

Gen. Proposition, 12 p. 8.

Because singing of *Psalms* is a considerable part of publick Worship, We desire that the Version set forth and allowed to be sung in Churches, may be amended, or that we may have leave to make use of a purer Version.

I shall not draw the Parallel any further, but infer these following Observations.

1. That those great and famous Men did see some necessity or reason for altering of many things in the Liturgy; and therefore the Presbyterian Divines, (most of whom were and are *Non-Conformists*) were not altogether captious and quarrelsom, they maintain'd a Necessity of Reformation. On the other side, there were learned Men who maintained there was no necessity of Reformation. But you see, against the sense of those admirable Divines that met in the Dean's House, 1641.

2. I observe, That the Proposals and Exceptions of the Commissioners in the *Savoy*, were not without great Precident; and insisted upon many things, which the most eminent Fathers of the Church of *England* would have yielded to them, and doubtless much more, if not all, for Peace and Union.

3. To speak a word for the reproached Brethren of the *Non-conformists*, (who are represented to have all the ill Humours of factious Persons, and discontented, that know not what to ask, nor what they would have) is but a piece of Justice and Christian Charity. Men think nothing but Presbytery, and Covenants, and Directory, will please them; which is not just

not true. They desired that the Liturgy may consist of nothing doubtful or questioned amongst pious, Orthodox, Learned Men, &c. Dr. *Allen* of *Huntingdon-shire*, and Clerk in the Convocation, did earnestly labour with the then Bishop of *London*, (afterward Arch-Bishop) that they might so refine the Liturgy, that no sober Man might make Exception. He was wished to forbear, for what should be, was concluded on or resolved. They desired, the observation of *Saints Days* might be omitted, &c. The most Reverend *Usher*, and the rest, begin their Considerations with this; *Whether the Names of some departed Saints, and others, should not be quite expunged the Kalender?* They desired that there might be no such Imposition of the Liturgy, as that the Exercise of the Gift of Prayer be thereby totally excluded, in any part of publick Worship. The most excellent *Usher*, (p. 5. §. 16.) and the rest, reckon it among the Innovations; 'By 'prohibiting a direct Prayer before Sermon, and bidding of Prayer, (which is now the mode all over the Bishoprick of *Durham*, as some that are no strangers in it say.)

They at the *Savoy* stood for a Reformation, and were not singular therein; for without it, the Reverend Dr. *Featly*, (a worthy Man, and great Sufferer in our unhappy Wars, which is like the Sword that makes no difference) printed this Challenge and Manifesto.

1. 'The Articles of Religion need no Alteration at all, but only an 'Orthodox Explication in some ambiguous Phrases, and a vindication a-'gainst false Aspersions.

2. 'That the Government by Bishops (*removing all Innovations and A-'buses in the execution thereof*) is agreeable to God's Word, and a truly An-'cient, and Apostolical Institution.

3. 'That the Book of *Common Prayer* (N. B. the *Kalendar* being refor-'med, in point of *Apocryphal* Saints and Chapters; some Rubricks explain-'ed, and some Expressions revised, and the whole correctly printed, with 'all the Psalms, Chapters, and Allegations out of the Old and New Te-'stament, according to the last Translation) is the most compleat, perfect, 'and exact Liturgy in the Christian World. *Dippers Dipt*, p. 16, 22. and *Gentle Lash*, 1644.

And this is the same in effect with what the Divines at the *Savoy* humbly proposed; and without all these Exceptions, that Champion, Dr. *Featly*, would not undertake his Vindication of them: by which it seems the first of the Church-Constitution and Discipline was not tenable as it stood at that time; but our great Church-men were resolved, that the World should know their Strength, as well as Reason, to regain with advantage in 1661, what they lost in 1641.

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The Presbyterian Divines (as they were called) did urge, both rationally, heartily, and humbly, that the Ceremonies might be omitted, being doubtful whether the Church had power to enjoin mystical teaching Signs (which the Imposers confessed indifferent) of no real goodness, &c. which many of the Opposers accounted sinful, others inconvenient, and unsuitable to the simplicity of the Gospel; and had been, for a hundred Years, the Fountain of manifold Evils, &c. And herein they were not singular; for other Men, when disengaged, and Masters of their Liberty, have said as much, or enough to take off the edg, from Imposers to require them, or of wise Men to desire them. I shall here produce the Judgment of some learned and judicious Conforming Divines, concerning Ceremonies. The first shall be the most eminent Dr. *Stillingfleet*, in that excellent *Irenicum*, the first born of his most learned Youth, and mature Reason and Judgment; and had it been the Work of his Age, it had been a Birth at full growth, in respect of Piety, Gravity, sweetness of Temper, beauty of Complexion, wise Observations and Experience, that, *and Author of the Irenicum*, had filled up the Epitaph of the Dean of St. *Paul's*. This is the last Proposal of Accommodation; 'That Religion be not clogg'd with 'Ceremonies.— Christian Religion is a plain, simple, easy thing.— By Ce-'remonies I do not mean here Matters of meer Decency and Order, 'for Order-sake.—But Ceremonies properly taken for *Actions significative*, 'their lawfulness may with better grounds be scrupled, *pag.* 67. And be-'fore, *pag.* 66. We see the Primitive Church did not make so much of any 'uniformity in Rites and Ceremonies.— I shall quote too much, if I give way to what is mature, and past his own mending, without disparagement to his more grown Reason be it spoken.

The second is a great Scholar and Divine, the late worthy Mr. *G. Lawson*, (Rector of *Moor* in *Shropshire*) in his Exposition of the Second Commandment, *Theopolitica*, B. 2. c. 8. 'As for significant Ceremonies, annexed 'to the Service of God, no ways conducing to the better performance 'thereof, I think they are better spared and omitted, than used and obser-'ved. For tho considered in themselves, without any reference to God's 'Worship, they be indifferent, and so in general may be lawful; yet if we 'examine their Original, the first occasion of their Institution; the Per-'sons who use, or rather abuse them, and understand withal how needless 'and unprofitable they be, and how offensive to some weak Brethren; and 'also besides these may be instituted many more of that kind, and may be 'imposed upon the same grounds; and that in the Church of *Rome* they 'have been an occasion of Superstition: it must needs be included, by im-'partial and judicious Men, that they are not expedient. To say, and 'publickly declare that they have no sanctifying Power, that they are

'neither

'neither Holy nor Unholy, will not ſerve the turn: for the ſame may be 'ſaid of Images, at firſt, when they began to be uſed; and do what we 'can, many of the People do account them to be Holy, make them parts 'of God's Worſhip, and are more careful in the obſervation of them, than 'they are of the more weighty Duties of Religion. —— [Doctrine in 'this caſe will not prevail, if the thing that they truſted to, be not taken 'from them. *Calfhill* of the Croſs, again *Martial*, p. 88.] 'So it may be, 'bating the degrees of Offence, when Matters of Indifferency in them-'ſelves, are, by the generality of People not looked on as ſuch, but uſed 'as a neceſſary part of Divine Service. Dr. *Stilling. Iren.* p. 64. They who induſtriouſly labour to keep out Popery, can never cleanſe a People from Superſtitions, while they keep up Ceremonies, an obſervation of preſent uſe.

My third Teſtimony is, a Man of great Learning, and of long ſtanding in the Church, Mr. *John Lloyd* B. D. now of *North Tidworth* in *Wilts*, *Treat.* of *Epiſc. Liturg. Rites*, &c. *Lond.* 1660. 'Many have entertained a 'great fear, which hath alienated their Minds from all Epiſcopacy; name-'ly, that innumerable company of unneceſſary and burdenſome Ceremo-'nies be inſeparable Concomitants of Epiſcopal Government. Indeed 'the fear is not vain, and without grounds, if we reſpect the degenerate 'Epiſcopacy, as it is, if we regard the Primitive, which hath been, and 'will be contented with a very few, if need be.— *p.* 32. S. 15. (the whole 'Section gives a ſhort and full account of Primitive Simplicity). One Rea-'ſon why Ceremonies increaſed in the fourth Century, may be this, Be-'cauſe the Church more flouriſhed in proſperity than at any time before, 'and might be thought convenient, that the External Glory of the Church, 'ſhould be proportioned to the Glory of the Empire. *p.* 38. We may err, 'as in defect, ſo in exceſs of Ceremonies, or in the choice, or in ac-'counting and compelling others to own them for unchangeable Apoſto-'lick Inſtitutes, or by too rigid preſſing of every of them, eſpecially upon 'People of weak Capacity, humble, peaceable, and ſcrupulous Conſci-'ence.——Antiquity is venerable, yet it may not, ought not continue a 'Rite or Ceremony in any Church, with whoſe Edification and Peace it is 'become inconſiſtent. There be but few Ordinances meerly Eccleſiaſtical, 'which have not in ſome Churches become noxious, or at leaſt uſeleſs. 'And there is a viciſſitude of Profit or Detriment growing from them in 'the ſame Churches, ariſing from notable changes in Perſons and Circum-'ſtances. —— If it ſhould ſeem good to the Church of *England* to 'mend their *Liturgie*, or compoſe a new one, (if need be) more 'agreeable to the preſent Time, they ſhould do therein no more than 'the moſt famous Churches have done before; and which can be no diſpa-

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'ragement to the Wiſdom and Piety of the Compoſers of it, which in-'tended only to make it as fit as could be for the ſtate of the Church in 'their time, and not to frame and impoſe an Unchangeable Form, which 'could never prove incongruous to any poſſible variety in the ſtate of the 'Church; for this is not in the power of any perſons or Churches. *P.* 54, 55. Thus far this great Student, modeſt, moderate good Man.

I will content my ſelf with the Opinions of theſe three worthy Perſons, when diſengaged; and altho they conformed, they were and are no doubt of the ſame mind, free in their minds, when obliged in their practice to ſubmit.

What more than what I have ſhewed, the Commiſſioners at the *Savoy* pleaded for, may be ſeen in the Account of their Proceedings: But what got they by thoſe Debates beſides ſatisfaction in their own Souls, that they debated and petitioned for Peace? A very little indeed! And what the Biſhops gave with the one hand, they got with the other. It was ſtrange and hard that they could not prevail ſo far as to get the *Commandments* in the Church-Catechiſm & Communion-Service to be after the laſt and beſt Tranſlation in our Bibles; but our Children muſt be taught the 4th Commandment after the manner of the Judaizing Seventh-day-Sabbath Sect; for ſo they are taught, *Wherefore he bleſſed the* [*Seventh day*] *and hallowed it*; and our unwary People are taught to pray, that God would *encline their hearts to keep this Law*, that Law which enjoineth the Seventh-day as the Sabbath, which God bleſſed and hallowed: whereas the Law, *Remember the Sabbath day*, which extends to the *Firſt day*, as well as the *Seventh day*, and makes the Firſt day moral, when appointed by the Lord of the Sabbath, (But this Doctrine was not conſonant to the Opinions of Dr. *Heylin*, Mr. *Thorndike*, nor (which I wonder at) to the judicious Bp. *Sanderſon*) as much as the Seventh was from the Creation. What if an inquiring Child that is catechiſed, ſhould ask his Parent, What day do we keep as Sabbath? the Firſt hee'l ſay. But ſaith the Child, Why do we keep the Firſt? what Commandment for that? or what Promiſe? for we are taught in the Catechiſm, *God bleſſed the Seventh day*. Is not this a temptation to keep the Seventh-day Sabbath? Had the *Preſbyterians* pleaded for that Tranſlation, they might have heard of their ignorance in the Hebrew: and demanding things not fit to be allowed, they would not grant them, leſt they (as the *Puritans* have been miſrepreſented) ſhould Judaize in keeping the Holy Sabbath.

Hiſt. of the Sabbath. Juſt Weights & Meaſures. Caſe of the Sabbath.

The *Doxologie*, or concluſion of the Lord's Prayer, [*for thine is the Kingdom, &c.*] to be uſed always.

Query.

Query. *Whether they have not thereby taught us this Opinion, that the Forms of Prayers are lawful, yet a variety is as lawful as a set form of words.*

We prove the lawfulness by our Saviour's Prescription, *When ye pray, say, &c.* And may we not prove a liberty, or a variety of expressions, keeping still to the same matter, when we read a difference in the same Prayer as delivered by two Evangelists, inspired by the same Spirit? and when we see the practice of the Church is sometimes to use, and sometimes to omit the *Doxologie* and Conclusion? And why shall the Church so severely enjoin the exact use of all her Forms, and they who omit, (when their Prudence and Conscience (as to some Prayers) tells them they should sometimes concerning some Petitions and Persons) are liable to censure, when a part of the Lord's Prayer, as delivered by St. *Matthew*, is constantly omitted? For ought I see, a liberty and variety of Prayers, strictly keeping to divine matter, with abbreviations and enlargements, is as lawful as a stinted invariable Form of words, and is a matter of Christian Liberty, to be used as shall best serve to the edification of the Church of Christ: and divers expressions are as much from the same Spirit (provided always they agree with the language of the Holy Ghost) as diversities of Gifts, and consistant with the Unity of the Spirit. And they who plead for a necessity of Forms, must also yeeld to a variety upon the same subject, which we have for the King in the Service, and a few others.

A Reformation was thought absolutely necessary to Union. Hear what Mr. *Herbert Thorndike*, one of the Commissioners for the Church in the *Savoy*, wrote; 'But now that Unity is not to be had, 'without setling agreement in matters of Difference; 'to propose what may seem best for the Community of 'God's Church, in the Cure of our Breaches, is not to 'give offence, but to take it away. Nor do I know 'any Man professing the Reformation sincerely, that 'could not wish with all his heart, that the whole Or-'der and Form to be setled, with the Circumstance of 'the same, might be according to the Primitive Simplicity, and naked 'plainness of the Ancient Church. p. 245.— The form of Service now 'in force by Law, may be acknowledged capable of Amendment without 'disparagement either to the Wisdom of the Church that prescribed it, or 'of the Nation that enacted it.

A due way of composing Differences; printed with his *Weights and Measures. pag.* 236. *Edit.* 1662.

Some promised much, but granted little; others begg'd more, & pleaded hard, but obtained not. And may not this justify the *Nonconformists* waiting for, and earnestly desiring a redress of material things, since they could obtain but very little then, and cannot in conscience subscribe and declare now? If they had been gratified then, and had now been discontented without

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more, there had been more reaſon for the prejudice that is propagated againſt them.

If it be objected, *Why could not they have Conformed, as ſome of their Fellow-Commiſſioners did?*

I Anſwer; 1. Some very worthy Perſons did Conform, Dr. *Wallis*, Dr. *Horton*, Dr. *Lightfoot*; and after about ſeven Years ſilence, to the great loſs of *Exeter* College, *Oxford*, and the Church of God, Dr. *Conant* conformed, and theſe were all.

2. The Reaſons why theſe did not, is, becauſe, as the ſame Spectacles will not ſerve all Mens ſight, ſo becauſe they could not, as they oft declared, both to the ſhaking off ſome, and the diſpleaſure of others within the Pale.

My laſt Obſervation ſhall be upon the Perſons that managed that Debate. The Commiſſioners that pleaded for the Union as it was, without a Reformation, were the ſtrongeſt and ſtiffeſt of any in the Church of *England*. Men of great Learning, long experience in the Eccleſiaſtical Government, and that had ſuffered much, and were much exaſperated, as being (ſeveral of them next the Biſhops) moſt obnoxious to the Parliament, as moſt guilty of Innovations in Doctrine and Diſcipline, by the Informations and Complaint of as Learned, and as great Men as any of them in the Church of *England*, as may eaſily be produced out of the beſt account of thoſe Times; all except Dr. *Morley*, Dr. *Earle*, Dr. *Sanderſon*, (againſt whom I remember no Complaints) and a few beſide. Their Conſtancy and Sufferings, did recommend them to the King's Favour; and the great Agreement in their Perſuaſions, held them to one another; and having the diſpoſing of Preferments as they pleaſed, or at leaſt the Recommendation of Candidates, Expectants complied with them, and were forward to walk according to their Meaſures. The moderating Biſhop *Hall* was gone to Heaven; *Prideaux*, *Brownrig*, and others of another temper, and ſo it was eaſier for them to carry all their own way: and two things, as conducing to their deſigns, was neceſſary;

1. To frame a Convocation to their minds, and to that end, great care and pains were uſed to keep out, and to get in, by very undue Proceedings. Proteſtations were entred againſt all Incumbents not ordained by Biſhops, though it was not through their faults; and to exclude others, that they feared had any inclination to Moderation indeed, under the name of *Presbytery*. And ſuch an Election being made, as there was no great fear of calling any thing to free Debates, few leading Men being of another mind, ſo there were no Debates to ſpeak of; the greateſt that I could hear of, was between the *Cambridg* Profeſſor Dr. *Gunning*, and the *Oxford* Profeſſor Dr. *Creed*, about (a hard Point indeed) *the Age of Children to be Confirm'd*.

2. For all his Majesty's most gracious and excellent Declaration, concerning Ecclesiastical Affairs, they laboured, by all their Interest and Endeavours, to have a Parliament that would pass what they would contrive and prepare for them. And so they, instead of sending more Labourers into the Vineyard, hired (as some say) Labourers to turn out, or keep out Labourers from entring in. And the Labourers in Pension were not imployed only in State, but also in Church-Work. Their Interest was so great in that Parliament, as to enact what was reckoned an Innovation in some Colleges in both Universities (by the above-named Bishop *Brownrig*, and *Prideaux*, &c. in these words, 'By introducing Latin Service in the Communion of late in 'Oxford, and into some Colleges in *Cambridg* at 'Morning and Evening Prayer; so that some 'young Students and Servants in the Colleges do 'not understand their Prayers. But now the Latin Service may be used in any College, or Hall, in *Oxford*, *Cambridg*, *Westminster*, *Winchester*, and *Eaton*, and Convocation of Clerks.

Copy of the Proceedings, &c. 1641. *Innovation* 17.

Dr. *Tuckney*, Dr. *Wallis*, Dr. *Conant*, *Horton*, *Lightfoot*, Mr. *Baxter*, Mr. *Woodbridg*, Dr. *Seaman*, Dr. *Spurstow*, *Jacomb*, *Bates*, &c. and Bishop *Reynolds* on this side.

The Commissioners on the other side, must be acknowledged Men of great and sound Learning, and of more experience in the Pastoral Office, and had conversed more with great Congregations than the others had, and so were more fit to Advise; as learned Practitioners in Physick are fitter to Advise, and more likely to hit the Temper of the Patient, than a Professor in the Theory. And the account of their Proceedings will to Posterity shew to the impartial and inquisitive, both their Parts and their Temper. When I read them, I do the less wonder at what I heard, that a great Bishop in his prime Visitation, soon after, did teach his Clergy against reading that Book.

Bp *S.* at *Stony-Stratford* in *Bucks*.

Thus was the Platform of the present Constitution drawn, and it stands leaning altogether to the one side, and what wonder, that many that seem wholly to lean upon it, do cry, *It falls, it falls*, that was not laid upon a larger Foundation. But how did these Master-Builders proceed in the Government of their New-Reformed Church? It seemed to be built no larger than to contain one Family, the genuine Sons of such Fathers; there was but one narrow Door of admission to it, a strong Lock upon it, and the sole Power of the Keys was in trusty Hands, and the Sword in the hand of a Friend, there was no outward Apartment in it to entertain Strangers, or belonging to it: But some got a false Key to the Door, as many call it,

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a Key of a larger ſenſe; and when ſome got in, more crouded in; and ſo the *Latitudinarian* in Charity, came in with the *Latitudinarian* in Diſcipline, to the no little grief of ſome who do not like their company. The Fathers keep above Stairs, and now and then come down among us, and ſend their Officers to viſit us, and have their Watch renewed every Year to tell Tales of us; and they that are without Doors, cry, If there be any Love in our Governors to Chriſt, and his divided Flock, that we would but widen the Door, and reform but ill Cuſtoms; but we ſay, we cannot help our ſelves or them, for the Law will have it ſo. The Law had a two-edged Sword of Penalties, and ſome of them who took Sword to guard and aſſiſt the Church, having ſpent their heat, grew for the moſt part cold and lazy; and more Diſſenters were ſmitten with the Key, than the Sword: And ſo nothing almoſt went on currantly and vigorouſly, for more got into the Communion than ſome would have, and ſo many kept out, that there were too many to be dealt with. Several of the Biſhops having made work for others, and having their Wills, grew very gentle. I begin within mine own Knowledg, or good Information. I ſhall not need to ſpeak of Biſhops, *Monk*, and *Gauden*, nor of *Reynolds*, who carried the Wounds of the Church (in his Heart and Bowels) to his Grave with him, as is well known to many that knew him: but ſpeak of the moſt rigorous at firſt hand. Doctor *Laney*, firſt Biſhop of *Peterborough*, who had made a great buſſle in the croud of aſpiring Men in *Cambridg*, till he came up ſeveral Stories, as high as he deſired to be, was very moderate in his Government. In his prime Viſitation, (as I have heard one ſpeak that was by) before *Bartholomew*, he in his Chamber told ſome of his Clergy what he came about; and as tho he would wipe his Hands, ſaid, οὐκ ἐγὼ ἀλλὰ νόμος; *Not I, but the Law*; and could (to uſe his own phraſe to a ſcrupulous Perſon) look through his Fingers, and ſuffer a worthy *Non-conformiſt* to preach publickly very near him, for ſome Years together, after his remove to another Biſhoprick.

Biſhop *Saunderſon* was ſevere, and troubled long with a ſharp Diſeaſe, which might exaſperate his Mind, had a Roll of Miniſters under his angry Eye, deſigned for Diſcipline; but when he drew nigh to his latter End, he commanded that Roll to be burnt, and ſaid, He would die in Peace.

Dr. *Earle* Biſhop of *Saliſbury*, was a Man that could do Good againſt Evil; forgive much, and of a charitable Heart, and died, to the no great ſorrow of them, who reckoned his Death was juſt, for labouring all his might againſt the *Oxford Five-mile Act*.

But moſt remarkable is that Paſſage in the laſt *Teſtament*, printed both in *Engliſh* and *Latin*, of the Learned Dr. *Goſſet* Biſhop of *Durham*, printed

with his Funeral Sermon and Life. He leaves a Mark upon the Presbyterian, to satisfy us that he was none, but tells the Church, That our great and main Work is, to Unite. The Passage deserves Transcribing, *viz. pag.* 126. 'I take it to be my Duty, and of all my Brethren, especially the '*Bishops*, and Ministers of the Church of God, to do our *utmost endeavours*, according to the Measure of Grace which is given to every one of 'Us, that at last an *End* may be put to the Differences of Religion, or at 'least they may be lessened, *&c.*

How others of their Order, that are dead, and alive, that managed that Affair, for the standing or shaking of this Church, have carried themselves in Debates, and great Trials, is better known to others than to me. Only I will crave leave to say, That one at that time but Doctor, hath not consulted the quiet of peaceable considering Men, by provoking Mr. *Baxter* to shew Reasons of his Nonconformity, which are too hard for many to answer, and unanswered yet. And it is to no purpose to set *R.* against *B.* and *Baxter* against *Baxter*, as if none could answer him till he turn *Conformist* and answer himself; and it will not do, to whisper, that the Man is rude and crack'd; for indeed, the more crack'd he is, the more Kernel is seen.

The wise and good Bishop *Wilkins*, was a Man of another Spirit, and took comfort in his healing Endeavours upon his Death-bed. And the Lord of his infinite Mercy, move and engage their Right Reverend Survivors, and other eminent Divines of the Church, to lay to heart our doleful, broken, and declining State, and supplicate the King and Parliament to unite and strengthen the Protestant Interest. A far better Work, than to invite the *Non-conformists* to come in, as things do stand, or to provoke any of them to shew cause of their Nonconformity, which tends but to exasperate some, and to shake others out of their own Communion, if they prevent it not. I do not speak at all adventures. If some could have executed the Laws, or prevailed with Magistrates so to do, we should have had a Militant Church indeed. In the Year 1669, we had several Articles sent down to the Clergy, with private Orders to some, to make the Conventicles as few and small as might be;

Dissenters. The eighth and last was this, *Whether you do think they That is, The might be easily suppress by the Assistance of the Civil Magistrate?* Some made bold to answer more than *Ay*, or *No*.

Since, what encouragement had a sort of scandalous Persons to become Informers. But God took some of these into his own hand; some cut off, and some convinced; and through the gentleness of the Civil Magistrate, and shame of the Office, Meetings went on, and grew, as they are at this day.——Some of the Informers were struck into an

Awe

Awe of the Preachers, and manner of their preaching; others baffled, and some, as *Gibson* of *Leicester*, died miserably. *See the Life of Mr.* John Tregos.

I have been large in this Head; I will be shorter in the rest.

4. The fourth Consideration is, The Qualifications of their Persons. They have their Faults, no doubt: The Angels of the Churches, are not Angels of Heaven. They are better known to many Great Men in Church and State, than to me, who very rarely see or converse with any. But if they required my Testimony, I would give it, That for Loyalty to their King, I never knew any more. They cannot drink his Health, but they helpt to pray him to his Throne, pray that he may long sit upon it, and pray him towards Heaven. They break his Laws, say some, and sow Sedition? *&c.* Do they so? Then spare them not. They are grieved they cannot keep his Laws, that such Laws are made which they cannot keep. But have they resisted, when their Goods have been seised, or broken Prison, *&c.* What Conspiracy have they been in? Blessed be God, who hath kept them above the Slanders of their Adversaries, and convinced them (if any thing will) that they can Preach, and Pray, and not into a War; and neither Preach nor Pray us into a War, or a Plot.

Their Holiness and Morality is conspicuous, and they are useful many ways in the Common-Wealth; and for their Ministerial Abilities, allowing them but those Grains which no Man of Charity denies, and no Man of any Abilities can pass for currant without, they (are Men of different statures, it is true, but some) are eminent for variety of excellent and useful Learning, and known to the Church of God, by many rare pieces of Practical Divinity, and Controversal. Beside the many Tracts of particular Men, that will be valued while Christianity hath any Name among Ages to come. See but a Specimen of their Dexterity in Practical Divinity, in those Lectures, called, *The Morning Exercises at Cripplegate, and Supplement.* For positive, in their Morning Exercises at *St. Giles in the Fields*, &c. And their Polemical, in their Morning Exercises against Popery. And there are very able Divines and Preachers up and down the Land, beside those that are known in *London*. What Service hath Mr. *Pool's Nullity and Dialogues*, Dr. *Owen's* Answer to *Fiat Lux*, Mr. *Baxter's* Key for Catholicks, *&c.* and Mr. *Clarkson's* Moral Divinity of the Papists, and his Observations upon the *Jesuits Speeches*, done? What a notable Book is Mr. *Hughes's Man of Sin?* I hope no Man will think, that I look upon them as the only Champions in this Cause, or extol them, to lessen or deprive any of our Conforming Worthies of the honour of their open and hazardous Engagements against that Daring Faction. No, but my Soul

longs

longs to see them all under the same Banner, and of the same Body, and the same Denomination. The Measures of these must not be taken from some Mens Books, who had magnified their Office more, if they had not exposed and vilified them. Are there any mean and weak among them? They may be useful if nourished and improved; but the best of them all, hath no more Liberty, besides what he ventures for, than the very meanest. I would conclude, humbly proposing these Queries:

First; *Whether it is thought that any of them, are enabled from above, with Ministerial Abilities; and instructed to the Kingdom of God?*

I will not descend so low as our Legal Rule of Trial; Are they fitted for the Ministerial Office? Have they Understanding in the Scripture? Skill in Original and other useful Learning? Are they Orthodox in Judgment, free from Heresie? Do they consent to the avowed Doctrines of the Church of *England?* Have they the Gift of Utterance? Are they willing, and desirous to serve in the Gospel of Christ? No doubt, but from the oldest to the youngest of them, they will submit to an Examination, if thought necessary to their Admission. Besides the full Proof that many of them have given, even to an Excellency, above most of our Brethren. What of all this? will be said unto me, They dissent from the Discipline, Government and Legal Worship. I ask again, are they for any essential, fundamental Parts of Apostolical, truly Primitive Church Government? Will they promise to administer all the Ordinances of the Gospel, as Christ enjoyned them; as the Apostles and their next Successors did celebrate them (as nearly as can be learned from undoubted and currant History) The chief of them say they can, and it is that they contend for. Lastly, I ask; Do we think that Christ would have sent them out to preach, or forbad them, the Apostles have given them the Right-hand of Fellowship, or not? Would St. *Paul* have rejoyced that the Gospel was preached by them or not?

Then, secondly, I query; *Whether any that are intrusted by Jesus Christ in the Over-sight of his Church, and administration of Government and Discipline in it, can forbid such Men to minister in his Church?*

Here seems to me, to be a Repugnancy between Christ and his Officers in his Church: He fits and qualifies Men with Gifts, and Furniture for his Churches Edification, and Good, who stand in need of them; makes them willing, to spend and be spent; but the Governours of the Church will not admit them in, but cast them out; and by their Canon judg them excommunicate: to whom Christ sends, they refuse. Whose Will should sway the Master of the Family, Christ, or his Stewards? But it will be objected, they will not conform to the Church as established by Law; and better the Church should loose their Labours, than the Hedg of Government

vernment thrown down for them. Dr. *Stillingfl. Irenic.* p. 42. *Says, the Magistrate cannot forbid true Doctrine to be preached.*

I humbly offer, 1. Whether any such Laws should be made, stand in force, or executed against Men found in Doctrine, and enabled by Christ to serve him? 2. Whether this Form of Government to which they cannot conform, be that Form of Constitution to which they must submit, or else be deprived according to the mind of Christ? I go upon this Supposition, That all particular Laws of the Church must agree with the General Rules of Christ, and not be to the damage of the Church of Believers. 3. Whether the Apostolical Church-Practice, be not rather a Rule to all succeeding Ages to follow, than the Fourth Age which waxed wanton in Ceremonies, and cast those Ceremonious Shadows from her Body, because the Sun of Imperial Favour, and Prosperity did shine upon her? 4. I humbly offer, that supposing that the present Church-Frame of Government, Discipline, Worship and Ceremonies, (which as it is with the scrupled Assents, and Additions, and Penalties, is no older than 1662.) be nearest of any in the World, as near as may be to the Prime Primitive Apostolical Church; for all this, whether there be no way to be used, or taken with the Non-conforming Brethren (suppose them all under an Error as to this particular of Church-Government and Ceremonies) but to silence them, to forbid them to preach, upon such penalties? Or, ought not the Governours of the Church, out of respect to their Master *Jesus Christ*, and to the Gifts and Graces which he hath given to them, and thereby commended them in his Name, to the Acceptation of his Flock, to find out some way to render them useful to the service of his People; I do suppose, that all, whom Christ hath qualified with Abilities, and made willing, and that have dedicated themselves to his Service, ought to be received and imployed. (And may I speak and write it trembling) Is there not implyed a Wo to them that hinder, as well as to them that preach not the Gospel?

Objection, *But they are disobedient to the Law of the Land*, &c.

I answer, To the Temporal Laws, they submit to them. To the Temporal Laws requiring Conformity, I make bold to ask, are any forbidden by that Law to preach, &c. whom Christ hath fitted for it? then, ought not that Law to be revised and repealed? Are there no Conditions or Terms required by that Law, but such as are strictly the Terms which Christ (by whom the Christian Magistrate bears Rule) hath directed them to make for all that shall enter into the Church? If so, then it must be a Law of the *Medes* and *Persians*; But there is no such thing pretended. This Law was not given in the *Mount*. And there are many amongst us that are for the Expiration and Non-obligation of the fourth Law, delivered by God himself.

himſelf. There is no temporal Law, but is nulled or amended when it appears detrimental to the Common-wealth; and why not, when the Church ſuffers by any Law, Ought not that to be looked into?

Object. *But the Church needs them not, and there are more in the Univerſities, and Countries, and Cities, that will conform, than the Revenue of the Church will maintain.*

Anſw. 1. It is one thing to admit our Non-conforming Brethren to the Preferments of the Church, and another to the Service of the Church; admit them firſt, and God will provide for them in time: I believe they deſire not that any Man ſhould be diſplaced for them.

2. Put them into a Capacity for the diſcharge of the Miniſterial Office, for which they are prepared, and many of them have Epiſcopal Ordination.

3. He that ſaith there are too many Labourers for the Work of Chriſt in the Church, muſt hold, that Chriſt gives Gifts ſuperfluous, and gives Talents to them that have no place to trade with them, or knows not the weight of the Paſtoral Charge, or the great need of Souls, and of more help.

4. If there be ſuch ſtore of Miniſters that there is no room, it would be acceptable to Chriſt to take care of Forreign Plantations; But alas! How many go aſtray for want of Shepheards! [*See Mr.* Godwin's *Negroes Advocate.*]

Laſtly; I doubt not, but it is in the Power of our Church Governors, to make a great Change for the great Advantage of the Church; ſome of them have a great influence upon the Legiſlation; many have intereſt in, if not, great freedom with the great Men in Power, Opportunities to ſpeak for the Mourning Church, and to ſhew them what is good; which would more become the Miniſters of Chriſt, than to expoſe the Infirmities of the *Non-conformiſts*, or miſreport their Doings. If in the preſent Exigence and Dangers of the Church, (which they are ſenſible of, becauſe of our Diviſions, or elſe many would not invite them in, or condemn them for keeping out) Our great Men in the Church do not all that in them lies to procure our Peace, they are like to anſwer for it to the Prince of Peace. They that urge the Law againſt their Brethren, muſt either convince them of the goodneſs of the Law, which they can never do, as that to which they ought, upon peril of their Salvation to ſubmit; or elſe declare their Grief, that with all their Importunities, Prayers, and favour with Men in Power, they cannot get the Law made eaſy; or elſe this lies againſt them, that many of the Church procured the Law, which was enacted upon their Advice, and to gratify them: and if ſo, then they but for a time conceal their own uncharitableneſs, under the Wing of a Law, which is pleaſing

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to them. It is evident to all that have Eyes to see, and that have two Eyes to see withal, who hath gotten by this Uniformity. If it be said, that Popery hath got by Non-conformity, they will readily reply, Who made them *Non-conformists?* They gave them warning of the Danger, and did all that was in the power of loyal, peaceable, honest Men, for Unity and Peace. For my part, I cannot reply, nor confute their Vindication. And so much for this Head.

5. Consider their Behaviour since their unhappy Ejection, under their many Sufferings. That their Sufferings have been great, is notorious to them that know them, or have Christian Bowels in them. To what end shall I make a distribution of them, into Spirituals, into Temporals, into Personal, and Domestical? They are condemned for making a Separation; of all Men in the Land they have the greatest cause to be for Union, and against Separation. They have suffered many cutting Separations! such as, from the Magistrates Favour and good Opinion; from their beloved Congregations; from their Habitations and Maintenance; from their Libraries and Studies; from their own Friends, especially the worldly-wise; from their former Familiars; from their Wives and Children. Abundance of them have been made of the Order of Mendicants, to eat other Mens Bread, to wear other Mens Cloaths, to procure their own Liberty, and to dispose of their Children to Callings with other Mens Mony and Charity. These things are nothing indeed to them that have no Sences! Have they suffered in their Names, in their Liberties, Imprisonment, where they got their Deaths, as above-said? It hath been a dear Separation to them! The Nonconformity hath lost some Ministers many thousand pounds. And what have all these things been for? For their own Faults, Humours, factious Nature? &c. Have none of them any Wit, Reason, Policy, Religion, Conscience? Are all so naught, or so fooliſh, such Babes or Mad-men, that they hate Peace, hate their Wives and Children, and their own Flesh? Or, cannot chuse what's best, a good Living, or a nasty Prison, or be in peril of it? O that we would forbear to judg our Fellow-Servants! They declare plainly and truly, they cannot conform to the present Constitution; Who should best know that, They, or We? Will it follow we can, therefore they may? Or, that good Men have, therefore all good Men can? Two things have been declared by them.

I have spoken of their Sufferings once and again, but not for the same Cause, nor the same Things.

They that think them to be against a Church-Government, because they cannot conform to all particulars in this, are much mistaken.

1. That they cannot forbear their Ministry; preach they must.

2. As dear as Preaching is to them, and the Magistrates favour, and a portion of the setled Maintenance, yet they cannot comply on the Legal Terms.

But have they attempted their Liberty by any treacherous Conspiracies? Have they preached Seditiously? or been *Achans* in the Camp, or *Nadabs* and *Abihu's*? They ask no Favour, fear no Accusations. They may say, as that excellent Mr. *Joseph Allen*, in his gallant Speech (wise, humble, and full) to the Judg, when Sentenced to pay a hundred Marks, and lie in Prison till it was paid; 'He was glad that it had appeared, before his 'Country, that whatsoever he was charged with, he was guilty of nothing 'but doing his Duty; and that all that did appear by the Evidence, was 'only, That he had sung a *Psalm*, and instructed his Family, others 'being there, and both in his own House; and that if nothing which 'had been urged, would satisfy, he should, with all chearfulness and 'thankfulness, accept whatsoever Sentence his Lordship should pronounce 'upon him, for so good and righteous a Cause. [*Life of Mr.* Jos. Allen, *pag.* 59.]

Object. *But some of them gather Churches, Preach in time of Publick Service, and are ill-tempered Men*, &c.

A. I meddle not in this, as it is a Matter of Controversy, stated and agitated by different Persuasions: But as it is a Matter of Complaint; and so, I say, we ought to do all that good Men can do, for one Mind, one Way, to narrow Controversies, by enlarging Conditions of Communion.

2. Many cannot help preaching in time of publick Service.

1. Because else they cannot preach at all, for the distance of their Auditors.

2. Against their Wills they are constrained, because many that refuse to hear the Publick Ministers, would be drawn to Meetings of *Anabaptists*: And this was one reason which good Dr. *Staunton* in particular, gave for his preaching at St. *Albans* at such times. So, many of the *Non-conformists* are a second Sieve; if they preach not, much Corn would fall to the gathered heaps of other Dissenters.

3. Seeing they are under an Obligation of Preaching, in one sence, the more publick their preaching is, the better, for then they will be sure to preach nothing but what all may hear.

4. The Law makes no difference between Publick and their own Houses, if they exceed Five; if therefore they Judg themselves (and none can better judg than themselves) obliged to preach upon peril of the Law, they take the more publick Places, no greater Penalties being to be suffered for that, than a meer private Corner.

Lastly,

Lastly, Have any of them suffered as an evil Doer? (taking evil doing in the common sense) or deserved to suffer these eighteen Years? Have they not asserted the Common Interest? sought the publick Welfare? opposed Popery? and been as obedient Subjects to the King as any other, save only in this controverted Point? What pity is that, the Bosom of the Church were not as open and as large as the King's gracious Protection is to them, as leading peaceable and quiet Lives, in all Godliness and Honesty!

What tho they complained! have they ceas'd, or are they stupid! Have they stirred Sedition, and distracted the Government? taking the advantage of a horrid Plot to play their own Game; or laid a Counter-mine, (as it pleased one of our Moderators, or Plot-discoverers to entitle his Book) ——If they are so gracious with the rich Tradesmen, and populace, it shall be to their Honour, and is to their Comfort, that they have made no other use of the goodness of the People, than to save their Souls. How glad should all true Protestants be, that the Presbyterian Plot, is taken together with their own Popish Plot, upon the same Pates! Or was the Separation of the *Non-conformists* the Door by which Popery was entering in? Then indeed the Door must be stopt up by all means. But by this time, it is but too apparent, and with grief be it written, that the Church of *England* had bred such Birds, as would have plucked out her Eyes. The Heifers always went in the Church-yard, with which the Papists plow'd; shameless Hypocrites that cried up the Church, to throw it down!

Not to multiply Objections and Answers. It is, or may be clear, that nothing but Conscience of Sin and Duty doth govern the Learned, Judicious, and honest *Non-conformists*. I suppose there are many of them that deserve these Characters: and because they are governed by their Judgments and Consciences; it is the great Duty of Governors to have respect to them, and to take away all Occasions of our Bleeding Divisions. It is in the Power of our Governors, to remove the Causes, and not in them. If the Judgment and Consciences of our Governours, be to walk strictly, according to the Rule and Measure of our Conformity, and cannot relax, nor remove any part of it; and the Judgment of the *Non-conformists* be, that they cannot come up to it; then the Divisions must remain as now they are, and the Decision be deferred to the last coming of Jesus Christ. But may it not be decided before that? for where hath Christ made the Governors Consciences the exact Measure of other Ministers? But our Laws declare most of the things in Controversy, to be in their own nature indifferent, to be mutable, and therefore it is in their Power to take away both the Things, and the Obligation to them; and to bind us only

to the Observation of necessary things, and to leave things which they found indifferent, as they found them, without judging one another. And for this reason, Wisdom and Charity requires a relaxation upon their parts; and they have this to plead for them, that they have long tried to bring Ministers and People to an uniformity in these things, but could not; and therefore, for Peace, and Love, Unity, and Edification, they have taken away their Obligation.

That the *Non-conformists* cannot subscribe, and declare, and subject themselves to this Yoke (how easy soever it seems to many) because they cannot in their Judgment and Conscience approve and do them, needs no great labour to prove it, to any Man of Charity.

1. Because their Interest, as well as Duty, hath put them upon the serious study of the Case. And being Men of Learning, Light, Labour, and of Years, they may be supposed as fit to find out their own part, as other Men to find it for them. And to any that hath but the desire to see, patience to read, and that thinks not to throw them off with a scornful Huff; they have written like Men of Parts, Judgment, and Temper. And they daily almost send abroad into the World, the Issues of serious Thoughts, and ripe Understandings, and Appearances of great Seriousness and Resolution.

* *Beside Mr.* Baxter, *Mr.* Corbet, *and others; The Sacred Hierarchy, and the small Treatise of Scandal, and indifferent Things, give evidence of close and deep investigation of things.*

2. They do not follow the Dictates of a weak and erring Conscience, but fear to sin against a tender Conscience, upon the best information of their Judgments. There is a great difference between a weak Conscience, and a tender Conscience; a weak Conscience follows a weak Judgment, and the clearer and stronger the Judgment is, the more tender should the Conscience be. It may therefore seem, that their dissent proceeds not from their Weakness, and that their obstinacy proceeds not from their Will, as opposing Light and Reason; but from the settlement and determination of their Judgment and their Sincerity, not daring to act against their Judgments. But if it were their Weakness, it must be indulged; if it were their Obstinacy against Reason, (which appears not) what will a wise Father do with a stomachful Child? Will he provoke and encrease his Stomach, by requiring of him needless things with great rigour, and not rather qualify and win him?

3. If it be not Conscience of Sin that makes them dissent, it is either their Policy for some worldly Interest, or their Folly. If the first, then it cannot consist with worldly Policy, to take ways directly contrary to what they aim at. What honour is it for a Man to be railed upon, reviled, suspected?

ſuſpected? &c. What Profit is it for a Man to quit a Certainty for an Uncertainty? and to live precariouſly? Where the Policy of *Non-Conformity* lies, doth not appear to me. Is it their Folly? Are there no wiſe Men among them? not one! They have had Experience by this time to make them wiſe, if nothing elſe. If they are Fools, it is for *Chriſt*. They come not behind their Neighbours for Wit, and Abilities.

4. What, but Conſcience of Sin and Duty, could afford them that Peace and Joy, in Diſgraces and Sufferings, in Hazards both living and dying! You'l ſay, *Fanaticiſm* may end in fancied Joys and Comforts. True, but theſe Men could as well diſtinguiſh between the Effects of Imagination, and Self-examination, between a Rock and Sand, and have taken as much pains to avoid a Cheat, as other Men. It muſt be granted, that many that have drawn Sufferings upon themſelves deſervedly, by their Imprudence, have flattered themſelves in high Conceits, and conceited Comforts. But whether the Sufferings of Men of underſtanding, ripeneſs of Judgment, Inquiſitiveneſs into their Caſe, their Reaſons, Motives, and after Prayer and Diligence, have deliberately choſen a ſuffering Part, and found Comfort from the Conſcience of their Sincerity, be no more than the Comfort of a Hypocrite under the Power of Deluſion, ought not raſhly to be cenſured, and be rejected, as no Argument of their being conſcientious?

5. If they are not conſcientious in their *Non-conformity*, then they are diſobedient to the King, and the Laws; they are Factious, Diſturbers of the Churches Peace, Schiſmatical, and Enemies to the Churches Growth and Union; they are hypocritical, and in a word Atheiſtical; they are unrighteous, unkind, unmerciful to their own Fleſh, to their Wives and Children, oppreſſive to thoſe few that are liberal to them; yea many have deſtroyed themſelves, and no leſs than this can be ſaid of their Way, that it is the high-way of Sin and certain Damnation. And if they are ſuch wicked Perſons, ſuch Hypocrites in Masks and Cloaks, they are but uſed too well; and better they ſhould be out of the Church, than in it. But then to bring them off from theſe horrid Imputations; theſe things are conſiderable;

1. If they were not Men of Integrity and Conſciences, they would not keep without, becauſe there is more to be got within. Doubtleſs they are not the only conſcientious Men; for there are many thouſands I hope, of ſincere, good Men that conform, that have Peace and Comfort in a faithful diſcharge of their Duties. But, I ſay, if our Diſſenting Brethren were not conſcientious, and ſincere, then they would ſwallow Oaths or Declarations, ſubſcribe to Salt and Spittle, for the ſake of the preſent World. He that acts not with reſpect to the World,

to

to come, must needs act for the good things of this. Now 'tis clear, that the *Conformists* have the higher Honour, and Precedence, and the fattest Morsels.

2. Our *Non-Conformists* have a better Character, and are looked upon as Conscientious Men, and fit for the Churches Service; 1. Because of the due Respect, and Repute they have among Men of Parts, Estates and Temper. 2. Because of the many Invitations, and even Chidings to unite and come in: which supposeth them to be Men of Worth and Goodness, or else the further off the better. 3. Because of the oft vanishing talk of an Indulgence in the first Years of their *Non-Conformity*, *Comprehension*, since, and *fair Promises* often made. 4. Because that many Justices of the Peace angry enough for the Church, and not pleased with them, have forborn to act against them, and could not find in their Hearts to execute the Laws upon Conscientious Men, though of different Apprehensions. My Conclusion is, That they appear to be Men of Conscience, and if so, way should be made for their coming in. One thing is urged to prejudg their tenderness, that Conscientious Men should come as far they can, and as near a closure as may be. Ah! what though they can do much, yet as to actual Admission, It is not doing some or many things that will bring them in; for they must declare and subscribe to all and every thing. I knew a Man of Years and Parts, that could conform to all things, save the Cross, and lost near 200 *l. per Annum*, for that. It is all or nothing in this case. If we would bring them in, take down the narrow Doors, and make them a Passage of just Dimension and Latitude upon these Premises, That the Case of the Dissenting Brethren is hard; that what they demanded, or proposed, upon the Kings Commission, to the Bishops and the Commissioners for the Church, were but what was thought fit to be considered of by Men, no doubt of as great Learning, and other Qualifications, as any other of the same Quality; That their Sufferings have been very great, their Demeanour peaceable, their Abilities valuable, and their Dissent conscientious. I do humbly conclude, and propose it to my Reverend Superiours, in any place of Power, Favour or Interest, that they would sincerely endeavour the qualifying of these worthy Persons, for a legal discharge of their Ministerial Duties: A thing so pleasing to God, agreeable to the Government and Condescention of *Jesus Christ* to the Christian Temper, so conducing to the Churches Union, Peace, Growth and establishment; to the silencing of many Controversies, and that fearful Clamour and Accusation of Schism, that I am not able to express it. I cannot, it is acknowledged, judg what is another Man's particular Duty; but I humbly conceive it is mine in my place (which is but low indeed) to provoke any Superiours to it. And if I were in their

place

place (which is but a Supposition next to a Dream) I should neither eat, nor drink, nor sleep with Satisfaction, till this were done, or endeavoured; nor think of appearing before *Jesus* the Chief Shepherd, with Joy or Acceptation. Hath he required this Uniformity at our hands, of this Extent, with these Sanctions, having for so many Years seen no better Effects of them?

Hath not his Gracious Majesty by a late Proclamation for a great, and necessary Duty of fasting and Prayers, made this one end of that Solemn Duty, to unite the Hearts of his Protestant Subjects? Have we not in one Prayer represented bleeding Wounds from our Divisions, and in another prayed for Union? Have many taken Direction to wrestle with God, (Laugh and Scorn who dare at the Word) to grant us that Blessing? And what was the meaning of it? Was no more to be understood by it, than to bring the Dissenting Brethren on a sudden to see, what after many Years Study, Prayers and Sufferings they cannot see? On a sudden to convert them against their Reason? And to condemn themselves for their Dissent. Surely, I cannot think it: for what were this but to pray for an Impossibility or a Miracle, and to pray in vain, in our Solemn Humiliation! If Union be so desirable a Mercy, as certainly it is; what shall we do for Union? Are there no other Terms of Union but these? Without doubt it is their great Sin, not to come as near to a Closure as possibly they can; but doth all the Duty lye on their side; and no more upon us, than to call them in? And if not, let them be excommunicated from the Church, if not accursed of God! Or were they never meant? As being no Protestants; or not Loyal Subjects? And what are they that say or think so? The Lord in Mercy grant, he may not see such a Trial, as I doubt not they would by the Grace of God, as forwardly engag'd in, as true Protestants, and as Loyal Subjects to the King and Government, to the Expence and Profusion of their dearest Blood.

I cannot think any thing more suitable to the Clemency of the King's Nature, who hath always been ready to gratify peaceble Designs. Can we think it is not suitable to the Constitution of the late Great, and United Parliament, or to any other that shall be chosen by a free Election? This great Body hath as quick discerning Eyes as ever any other had, and have made as deep Discoveries of the Works of Darkness as any other, for their time: and see a necessity of uniting Protestants at home, and succouring Protestants abroad; and cannot they discern, by what Persons, whose Endeavours, to whose purposes our Constitutions have been screwed so high? They are not unsensible by whom they have been called a Presbyterian Paliament, and who are afraid of their undoing all: Perhaps indeed they would think it hard Measure, that every Man in *England* should

be

be turned out of Doors, that will not be content that his House shall be exactly Uniform. They may by Experience know that there may be Peace and Unity, and Charity in Houses, that are of different Figure and Form. There is a vast Difference between pulling down painted Glass, which keeps out Light, and making Doors wider, or taking down some Partitions; and pulling down of Houses. Oh! let it never be said, that Church-Men are most morose, difficult, and stiff, and can grant nothing, but in a great Extremity.

And I pray God that he would move, and effectually work upon their Hearts, to take the Opportunities and Advantages God puts into their Hands, to supplicate and promote the great Work of Healing. It will be a Work most pleasing to all *Conformists*, that have the truest Principles of Christianity, that are not factious to keep what they have, or think the gain of Peace to the Church, will bring a loss to of them; or that are not Melancholy, and given to pore upon Shadows, and to think their Fancies to be the unalterable Frame of Antiquity. If we cannot distinguish between an Alteration and a Dissolution; between Reformation (of what hath been changed one way or other, in every Princes Reign, since the 2d of *Edw. 6.*) and an Extirpation, we are not Cathedral-men, that know the Note may be changed, and the Instrument unbroken, and that the same *Psalm* may be read and sung.

Many cry out upon *Schism*, that miss of the Notion; It is a very great Sin! Should we not therefore do what possibly we can, to remove the Causes, and to redeem Souls from the Sin and Guilt of it? To this end, let us take notice, that the Carnal Heart is the Seat of *Schism*. Are there no Schismatical Notions, or Passions and Lusts in us within the Pale? We know that *Uniformity* in Discipline and Modes of Worship, could not extinguish, or restrain Divisions in former days. How was the Church divided between those two, the prevailing and rising *Arminian* Innovators, and the *Anti-Arminian* Propugnators of the Doctrine and ancient Discipline of the Church? And the Feuds were greater between these in many Respects, than between the *Conformist* and *Non-Conformist*. And the straining of the Girdle of *Uniformity* burst the Buckles, and the Garments hung loose, till by a new Act, the Girdle was made stronger, and less than it was before, and new Buckles made a purpose for it. ——

There is an Unity, where there is not an Uniformity, and *Vice versâ*. To what Church in *London* can a Man go, and find an Uniformity, exactly keeping with Rubricks and Orders? and yet there is a *Conformity*, and in general an *Unity*. I might instance in Ministers, and People's deviating from the Rule, in Prayers. What Uniformity among the People? some standing, others kneeling, and others leaning, if not sitting; Some facing the *East*,

East, others the *West*, and others the *North* and *South*; some use the Responds, some low, and others loud, and others silent; and yet there may be an Unity in the *Amen*, either oral or mental. *Uniformity* will never be forced to Particulars, it must lie in Generals, as Unity in Essentials. God both in the works of Nature, Providence and Grace, is most glorious in Variety, in Multiformity. Uniformity as it is an outward manifestation of Unity, and as a help to Unity and Edification, and Peace, is most desirable; but too rigorous pressing of it, is one cause of *Schisms*; and *Contentions*. To a clear stating of *Schism*, we must enquire into the Church as invisible, visible, as in its one Essential Nature, separate from Legal Establishment, and in its Legal Establishment; and accordingly distinguish of *Schism*, which is aggravated from Circumstances. In our days *Non-Conformity* and *Schism* are made convertible, whereas the internal Causes may be in *Conformists*, as well as *Non-Conformists*. But what is the external Bond and Ligature of *Conformity*? what makes the *Conformist*, and what makes the *Non-Conformist*? Take away the Mount and Pale, and the Inclosure and the Open-field is all one Field for the Flocks to feed together. Some have extolled the Act of Uniformity as a blessed Act; and some as the Bulwark of the Protestant Religion. It must be acknowledged that it is a Blessing to the Church, to have nursing Fathers, and to have our Religion established by Law. But he that is the Author and Founder of our Religion is the Bulwark also, and the King's Life and Constancy is a wonderful Mercy to us: But alas! what a Fence is the Act, if the Governours were changed? The Protestant Religion as Christian, as opposite to Popery, was before the Act was; and would be, if it were revised and changed. The most that can be made of the Separations, is, that they are illegal, and the aggravated *Schism* illegal. The Differences are originally in the minds of Men, and forced out by an Act. From this the *Conformist* and *Non-Conformist* receive their Denominations. Before this, were Dr. *Bates*, Dr. *Jacomb*, Dr. *Annesly*, Mr. *Gouge*, and others, *Schismaticks*, any more than the learned Dr. *Tillotson*, or Mr. *Nest*? They could edify the Church together, carry on the Morning Exercise together, and converse as Brethren. But since a new Door and Partition hath been set up, they appear to be as two Families, and two Parties (I doubt not but the Dean's Catholick Head and Heart can take them in.) If they hear him not, perhaps they may incur the angry Mark of Separation; if he hear any of them, he may incur a Disfavour. Take away the Doors, and Partition-walls, and the House is one again. And there are great suspicions that the Surveyors made the Doors for Exclusion, and not a large Admission.

1. If you consider; that which was an offensive Innovation to a *Brownrig*, *Ward*, *Prideaux*, &c. (*quanti viri*!) is now made Legal, *viz.* the

ſervice in *Latin* in the Univerſities, *Weſtminſter*, *Winchester*, *Eaton*, when they pleaſe, as was noted before.

2. The *Non-Conformiſts* of old ſtuck at Subſcriptions, *ex animo*, to the Canon; but by this they muſt ſubſcribe and declare, *&c.* a ſure way to win them!

3. Not only to Articles of Religion (which was enough for a *Conformiſt* in Queen *Elizabeth*'s days) but all and every thing, *&c.*

4. Did ſome think that Biſhops and Presbyters were but one Order? Now to keep them out, the Biſhop is conſecrated in a new Form, to the Office of a Biſhop, as a Superiour Order; at leaſt as ſome conceive.

5. Many had taken the Covenant, which renounced not the Oaths of Allegiance and Supremacy, and by virtue of theſe conjunctly, did adhere to Kingly Government, under the Uſurpation, and endeavoured to reſtore the King. But now that muſt be renounced (ſtill to help to bring in more) into Conformity, was it not the way? Will they for Peace and Union quit the Directory, and conform to a Liturgy? it ſhall not bring them in! Would they have the Liturgy amended? They ſhall not, but in as few things as may be. Can they uſe the Ceremonies rather than be deprived? they muſt declare openly as much. Can they practiſe the old Conformity? They ſhall renounce the Covenant, by which they were bound to endeavour a Reformation? Would they become Lecturers, as heretofore they might be? No, not except they declare Aſſent and Conſent once a month. If one thing will not keep them out, another ſhall; if nothing at all will keep them out, then they are hardly truſted without great Evidences, if not Recantations. And who are moſt gratified and encouraged to come in, but a Man whoſe Conſcience can reach many Miles to two ſeveral Dioceſſes, it may be, from Living to Living? He hath no more to do, but to come within his time, and declare according to Law, and read his Certificate of renouncing, *&c.* and the Law hath nothing more to require of him, ſave that where he is Reſident, or Incumbent, and hath no Impediment; then indeed he ſhall read the Service, *&c.* once a Month, or forfeit five Pound. If a Man loves his Eaſe or his Profit, let him conform; all the difficulty is in getting in: If he will, he may do any thing *per alium*, except dye, and give up his Accounts.—— When I conſider theſe things, I do not wonder there are ſo many *Non-Conformiſts*.——

That Honour of his Profeſſion, and our Age, and either the Example, or the Shame of them that ſhall ſucceed, Sr. *Matthew Hales*, ſaid (to Mr. *Baxter*, on whoſe word I take it) this Act of Uniformity will never unite and heal us; and did upon occaſion draw up a new Bill of Uniformity. His Judgment might as ſoon be taken as any Mans; and becauſe his Memory

mory and Manuſcripts, are in honour with our late, wiſe, and great Parliament, I pray God that Bill may not be over-look'd, when that Honourable Aſſembly ſhall meet again to debate it.

Here I could ſtop without the decency of concluſion, my running thoughts being put to a ſtand, and ready to yeeld to a prevailing Impotency, and grief of Heart.

Firſt, Becauſe ſo few Heads and Hands were united, and at work, to repair the Breaches of a great Church, which ſhould be every good Man's Prayer and Endeavour.

Secondly, Becauſe the Reſult of the Debates, and Counſels of tho but few, yet great, wiſe, and good Men, ſhould be rejected.

But why ſhould we look for better from thoſe Men, who ſaw not what they had done amiſs, nor repented of other great Evils, which the whole Nation hath ſeen and felt, when Men's Principles are but as Wheels, moved by Intereſt, the Intereſt muſt be changed, before the Wheels turned backward? Souldiers of Fortune prolong a War, and Counſellors of Fortune prolong Diſtractions. The Troubles of *Iſrael*, that put the Horſemen into a diſorder, and ſcoteh'd the Wheels of many of our Chariots, were never for the drawing of them into one Body again, and making them ſerviceable. Some grave and good Men checked the progreſs of the reſt, and at laſt the beſt over-awed the Guilty, and did gallantly bear up againſt daring *Rome*: But the Oppoſition had been the more ſucceſsful and ſecure, if they had brought the differing Parties of Proteſtants into a mutual Truſt and Aſſurance. Bleſſed be the Men, and bleſſed be their Memories, and bleſſed be their Counſels, who have laboured to heal the hurt of the Daughter of *Sion*! and happy they who firſt arrive at the Haven, tho upon the Planks of a torn and broken Church! The Men of a *Moſaic* Spirit, would have ſet the contending *Iſraelites* at one; but our wiſe Men would not believe a Bill of Union. They who had done the wrong, thruſt the Reconcilers away, *q. d.* Who made you Judges? But our Time was not, and is not yet come, altho we have had a great Body, inſpired with as great a Soul as ever breathed within thoſe Walls, that ſaw a like neceſſity of including Proteſtants, as of excluding Papiſts. Theſe ſee the Things of our Peace, but cannot overtake Peace. *Perfidious Proteſtants* (ſo called in the Humble Addreſs, *Nov.* 29. 1680.) could not find the way of Peace in his Majeſty's Reſtauration, it was as far above them, as Heaven is above the Earth; nor know how to imploy the Sword & Treaſure but againſt Proteſtants abroad; nor their Power, but upon Proteſtants at home,

They may read their Character in his Majesty's Proclamation against Debaucheries, 1660. printed, and to be read in Churches.

who helped to restore them to it; nor their Peace, but in Effeminacy, Debaucheries, contempt of God, and the Power of that Religion, which they either contracted into an uneasy corner of a Faction, or else enlarged as far as *Rome*. They who reared too high a Wall about the Church, have not seen the influence of the Sun upon it, to impregnate it into a desired fruitfulness; the few Plants of a purer kind that spring up in it, look pale and yellow, faint and languid: There is a great noise and sound of Religion, but little Life and Soul! What a brood of Atheists, Papists, Zealous Formalists and Contenders have grown up? Since a Bill of Divorce was issued out to separate able Ministers from their Congregations, an illegitimate Race sprung up, who cry up, Law, Law, and sin against the Confessions and Prayers imposed upon us by it: And the Church, which was the most pregnant Mother of solid and holy Christians of any in the World, after many Years travel and pains, sees more of the shape and form, than of the lively Spirit and strength of true Piety. They who take themselves to be wronged, and the Divorce to be null in it self, have come together, (tho but now and then, and by stealth, for most part, till of late) are liable to the Courts for unlawful Society with their espoused People, have rather multiplied Sorrows, than multiplied Joys. Restore the Prophets their Wives; or if they are dead by Law, give them Licenses to marry where they can; marry the unmarried, and they will, as they do, pray for you; and the Church that is now weak, and sickly, shall be the joyful Mother of Children, born and brought up for God. Take in more Labourers, there is Field-room enough, and the Harvest will be the greater, and so the Joy in Heaven.

To draw to a Conclusion; I will first point out the Obstructors of our Union.

2. Give my Opinion, that the Case of the *Non-conformists*, that are sound in Faith, peaceable, and godly, is that which no Man need be ashamed of, or to appear in as an Intercessor.

1. Indeed I am troubled, that there are any such to be found in a Reformed Church, and of all other, in this Church, that oppose or hinder a Coalescence. But all are not *Israel*, that are of *Israel*. Many of the Church are for it, and against it: are for it, in its present state of Confinement, and not for it in an Enlargement, which will be really for its Glory and just Authority. What Multitudes are there of these, both High and

and Low? I will pray for them that are above me, and ſpeak of them that are near upon a level with me. I might divide theſe into Clergy and Laity; I will keep me to the firſt, becauſe they do influence many of the other. But by the way, I will take up a Remark: It is ſo come to paſs, that our driving and compelling Clergy, have fewer Admirers and Friends than they once had. Many Men, of little or no Religion in Judgment and Heart, could not bear the plain and preſſing Preaching of many able Miniſters, reputed to be unlearned; becauſe conſtant and popular Preachers, they could eaſily part with theſe, and give reſt to their own Ears, by ſtriking them dumb. They were tickled, if not captivated, by the florid and gentile Preaching, and Writings of ſome (of a more Romantick, than true Majeſtick and Divine Stile) of the Sons of the Church; and therefore ſay, Let theſe preach, and the reſt keep ſilence. Some of theſe kept up the Repute of the Church of *England*, under its Oppreſſion, that loſt it in its Exaltation. When their Feathers were grown, and covered with yellow Gold, they ſpared their Voices, fled from Preferment to Preferment, to gather Gold, but ſpread not their Wings to ſucker and cheriſh their Brood.

Theſe were the Maſters of the Religion of the Courtiers; and many being tired with the Uſurpation, gave up their own Reaſon in complement to Courtiers, for a time, did eaſily ſubmit to what was determined by our Leaders. And who were they? Church-Papiſts, as well as Church-Proteſtants; ſome of whom were carried beyond their own temper of Moderation; firſt, to ſtrain hard to practice, what really they adjudged of an evil Tendency, tho of an indifferent Nature, as they thought; and then they were to exact of others, what they could do themſelves. The more diſcerning and obſtinate, ſaw the Journeys end of theſe Charioteers; and were reſolved on their own way: Others that were peaceable and facile, complied, in hopes of the eſtabliſhment of the King's Declaration; and were held in Parlee, till their Enemies ('tis a ſad, but too true a word) got that Power, as to force them to yeeld or fly. The Gentleman, underſtanding the Myſtery of the Church-Government was Power, and the Myſtery of many Church-mens Zeal, was Church-Dignities, ſaw that he muſt Act and Vote, not for the pure Intereſt of Religion, but the temporal Intereſt of theſe Deſigning Men, began to recoil, and then to look to his own Ground. Many of theſe rode in Company, but ſeeing the Company were reſolved for *France*, and *Rome*; when they had gone as far as *Canterbury* and *Dover*, and kept pace with them, were reſolved to go no further, but to turn back, and break from the Company. The reſt of the Church-Conformiſts, were either the ſame, or like them that were in be-

fore;

ſore; and continued the ſame painful courſe in their Miniſtry, or took cold, became idle, hot, intemperate, and offenſive: The firſt have ſome reſpect, the others, no more than they deſerve. A new Generation come up within theſe eighteen or twenty Years; many of them take the riſing Side, Cant ſome Scraps that fall from their Leaders Mouths; preach as much with their Teeth as with their Tongues; being neither ſtudious, nor conſiderate, nor modeſt, but venturers in Cenſures; they are thought unfit to direct and overſee the Souls of Men. Upon ſome ſolemn Times, upon ſome ſolemn Days, they Diſcharge freely, but Aim with an evil Eye, ſcare away ſome Birds, but convince no Man of Sin, or Duty. The Judicious of all Degrees, ſpare not to declare their diſlike of theſe Men. In a word, The growth of Popery, and the antipathy that is kindled againſt it, by the fiery Deſigns of Papiſts, and the Light of Truth; the Moderation of ſome eminent diſcerning Church-men, the good Behaviour of Diſſenters, the weakneſs of the Proteſtant Intereſt, by our needleſs Diviſions, the ſobriety of our Gentry, the unanimity both of them; and the able Country-men, and Citizens, and their Zeal, ſeeing all at Stake, doth ſeem to open a way to a deſired Union, notwithſtanding the averſation of ſuch Oppoſers as I ſhall name.

1. A Party of Rigid Impoſers, Impoſers in Opinion, not yet in Power, that's the beſt of it; they mightily take the Yoke, Saddle, and Collar of Bells, and the Rack in which we muſt follow, as the only way. We being Subjects, muſt not judg, but ſubmit; and they being Judges, weigh to every Man the ſame weight; the Weakeſt muſt bow down to as great a Load as the ſtrongeſt, whether they can bear it or not; and meaſure to every Man his *Omer*, whether he can digeſt it, or not, (if it were all *Manna*, directly from Heaven, a weak Perſon muſt ſtrive to ſwallow it) but yet God, that allowed an *Omer* to every one that could, did not require it of every one that could not, upon pain of turning out, and not coming within five miles of the Family. If *Saul* had been of theſe Mens Conſtitution, *David* muſt not kill *Goliah* like a *Non-conformiſt*, but go forth with his Armour, his Helmet, and Coat of Male, and gird on his Sword; but he was ſo reaſonable, that ſeeing *David* could not go with them, he ſhould go without the Formalities of a Champion. There may be as great diſproportions between the underſtandings of ſome young unſtudied Conformiſts, and the underſtandings of great Doctors, as was between *David*'s Head, and *Saul*'s Head and Helmet; the things required for *Aſſent*, are much too big for their Capacities: But every *A. B.* that is but *B. A.* or a Deacon, muſt *Aſſent and Conſent, Declare, Abhor*, as perfectly as any *Profeſſor of Divinity*, as poſitively as if he were an *Arch Biſhop*. They muſt

ſee

ſee theſe things with other Mens Eyes, or muſt not take the Work upon them, and yet have not the help of a Licenſed Comment, upon (as ſome think) a hard Leſſon. I ſhould think, Catechiſe the Noviſes well in our Articles, and when they Aſſent, let them Aſſent to what they underſtand, and no more; and if *Conſent to the uſe* be the meaning of the thing, tell them plainly ſo. I am for a plain and eaſy way, and as light a Burden as may be laid, that ſo we may have the more and better Company, and the more comfortable Journey. (Pardon the haſtineſs of my Pen, in ſaying, what I am for; Who am I? and the Buſineſs is not come to my Voting.)——But theſe large and intricate Impoſitions, being equal upon all, Unlearned as well as Learned, do preſerve a Notion ſomewhat like an Implicit Faith: and not *toto Cælo*, different from an Infallibility. — But, ſay they, it is neceſſary to eradicate bad Principles out of the minds of Men which grew up in the late Times. I demand whether out of the minds of (them that are planted with them? (But can my Declaration convert another, and root out ill Principles out of his mind? What if he doth not ſee the reaſon of my Opinion?) or out of the minds that never received thoſe pernicious Principles? Yet ſtill I only declare for my ſelf, and if I was never infected with them, there is no danger of my *propagating of them*; let us propagate Godlineſs and Honeſty, and theſe Principles will never grow up by them. The Principles had been buried in the Church, like Weeds in a new-digg'd Garden, had not our renouncing them kept them in memory.

2. Some poor, low, narrow ſpirited Men, ſuperſtitious and miſled, are for this Way, as the only way of Entrance and Continuance in the Churches Service; Spirits ſo poor that they cannot afford one token of Charity to Diſſenters, as if ſuch a Spiritual Alms, would undo them; ſo low, that having never ſtood upon the Shoulders of Wiſdom and Experience, they ſee not the Latitude of the way of Heaven; ſo narrow-hearted, that he thinks there is no room for any in Church-Communion, eſpecially in the Miniſtry, that will not go into, and ſtand in a little Frame, like that in which he ſtands, like an Image. His Charity may extend to the Salvation of Heathens, (a Notion pretty rife) but not to the Toleration of Chriſtians, eſpecially of Preachers of the common Salvation, if they will not conform. Papiſts ſhall ſooner enter into the Kingdom of God, than a Presbyterian. And who is the Presbyterian? He may be a Biſhop, a Lord, a Parliament-Man, yea a whole Parliament, a Lord Mayor, if but moderate, as well as a preaching moderate *Conformiſt*. The Moderate of all Qualities, is the Presbyterian; but the Presbyterians are not moderate: No, a Presbyterian, is an out-witted Jeſuit, and a Jeſuit is an overwitting Presbyterian. Theſe new Character-makers are at this Wit: and ſeeing he would be a

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Wit that makes the Character, I doubt not, but he is for *being* of the greateſt ſort of Wits, that is, the over-witting Presbyterian. This piece of Formality makes himſelf and the Government all one, that muſt be overthrown, thinks he, if any thing be abaſed that varies from his Conceptions, Model, and Meaſure of his Aſſent. He is not a Papiſt, ſomething keeps him off; but, good Man, he hath high thoughts of the old Way; every Ceremony is in his Eye, a kind of a hallowed thing; and the Treaſure of the Church, is wrapped in the Rag of Antiquity, which never was a piece of a Garment in faſhion in the Apoſtles days, or ſome Centuries after: He contends for the gray Hairs which grow over the Eyes of the Church, and the Nails which have pinched and nipt many tender Skins, as for the Life and Soul of Religion. Many are miſled by their Informers, not in Antiquity only, but in Modern Times, even in their own Days, or the days of their immediate Fathers. The Times of War and Uſurpation, are the only ill Times in their Chronicles; which were ill indeed, in reſpect of Puniſhment and Sin; but have nothing but good to ſay of the ill Times of Provocation, of Peace proceeding. They do moſt partially and untruly charge the War upon the Presbyterians. Much more falſly upon Praying and Preaching; or the Divines that were in the *Parliament* Quarters, and City, many of which were forced thither. It was as truly a *Popiſh Plot* and *War*, and, at firſt, between Prerogative and Liberty, tho not ſo bare-faced as this horrid Plot. Theſe Men are abuſed by ſome of our Deceiving Writers, and know as little of what they declaim againſt, as they do of the Diſſenters of this preſent Age. But *Addabatorum more pugnant; & clamores (quantos!) excitant.*—It was a bloody Civil War, viſibly about Civil Matters; it was called *Bellum Epiſcopale*, not by ſome Parliament-Men only, but one Biſhop, or more; to make the riſing Clergy part with their Mony to maintain it; but it was *Bellum Papale pro Rege, contra Regem*, as well as againſt Parliament and Proteſtants.

3. Our perſecuting Fire-brands, are againſt Proteſtant Peace and Union. They approve of perſecuting Laws, if they might have a Parliament to make them; and it ſhall not be perſecution againſt Diſſenting Proteſtants, but Juſtice, becauſe it is but the Execution of Laws: and Diſſenters muſt be undone, to preſerve the Law and Government. How freely do they exclaim againſt it, cloſly gird at our laſt Parliament? fly upon our Bleſſed Reformation from Popery; blemiſh it with Aſperſions of Sedition and Rebellion (an Affront to Religion not to be endured.) [If they read no more than Dr. *Du Moulin*, Pr. of *Canterbury*'s Anſwer to *Philanax Anglicus*, they will be more juſt to the Reformation.] Theſe Men are ſo well prepared for a Popiſh Succeſſor, that they can truſt God with their Religion, tho in Popiſh Hands, (And cannot they truſt themſelves too?) but cannot

not truſt a Non-conforming Proteſtant, with preaching a Sermon, or Praying, not in an open Pulpit. Theſe blow up Controverſies into unquenchable diſſentions, into large Differences, into wide Chaſms, and unpaſſable Gulfs. They condemn the Magiſtrate for Coldneſs, if he let a Diſſenter preach, or leave him a Bed to lie upon. The Ejected are like Suburbs, without the Walls of Uniformity, burn the Suburbs to ſave the Church within; whereas one would think it were the ſafer way, to build a Wall about the Suburbs, and bring them within the Line. They hate Houſe-preaching, and running into Corners, and would bring out the *Non-conformiſts* into the Sun-ſhine, but only in the *Dog-days*. *Canicalum Perſecutio tui video.* Tertull. *Parce Civibus Miles*, is Heathen Latin; but *Occide & manduca*, is in the Original.

It was a ſevere word of King *James*; *If this be all* (quoth he) *which they have to ſay*, (meaning our famous Dr. *Jo. Rainolds*, and the other Divines, called *Non-conformiſts*) *I ſhall make them Conform themſelves, or I will hurry them out of this Land, or elſe do worſe.* [*Conference at* Hampton-Court. *p.* 85.] It is as likely that they know not what Spirit they are of, that are for hurrying good Men, as it was from a Spirit of Flattery, that a Lord ſaid, He was perſuaded the King ſpoke in that Conference by the Holy Ghoſt. How well ſoever he ſpake in ſome parts of it, yet that ſaying might have been ſpared.

4. Idle and inſufficient Miniſters, that live at eaſe, and as the manner of ſpeaking is, enjoy themſelves, that are more Abroad than at Home, and as ſeldom in their Studies, as they are in their Pulpits, are indiſpoſed to a Cloſure. Theſe Conform perhaps above Conformity ſometimes, whoſe Surplices are as Cloaks for their Faults; and their pretended Loyalty makes them impregnable againſt deſerved Cenſures. Many of theſe conſort with Companions of a Feather, inflame one another into a degree of madneſs. Theſe drive away their People, and when they are gone, throw after them, and revile thoſe that entertain them better. Theſe, with all their Might, cry, the Church, the Church; declaim againſt much preaching, (and is not that a good way to ſave their pains, by calling it needleſs?) We are not now to convert Heathens, (they would rather confirm than convert them) much preaching hath ſpoiled the World; I hate theſe Presbyterians, nothing will ſerve them but Preaching; cry out againſt *Calvin*, the Parliament, the Fanaticks, and run over their Railery, as Papiſts do their Beads. Theſe are afraid of admiſſion of more good Preachers, that their Manners will be inſpected, and their Churches quite deſerted; that they muſt take more and better pains, or elſe be expoſed.

5. Eccleſiaſtical Merchants, *Eccleſiæ Poſſeſſivæ Filii*, are againſt admiſſion of more to the exerciſe of the Sacred Function. The Trade hath been in

ſome great Mens Hands, and the engroſſing of the Commodities of the Church, hath enriched many, that never would have touched the Burden with one of their Fingers, but for double Wages. But if more Miniſters are capacitated by Law, the Endowments of the Church will be diſtributed into more hands. Theſe turn Prophets, that the Church will fall, when due Encouragements are taken away from Learned Men, in which Rank they place themſelves; *q. d.* Take away Pluralities, you diſcourage Learning; whereas it is too well known to both our Univerſities, that they are a diſcouragement to Learning, that many are not rewarded with a Plurality, for their double Portion of Learning; and that the Learning of the Curat, is as much the Ornament and Support of the Church as theirs, many of whoſe Abſence is as profitable to their Pariſhes, (except to the Poor, who have no Alms at their Doors, nor relief from the Parſonage) as their Preſence. Theſe are potent in their Patrons, Friends, and Relations, and may obſtruct the Work, when things come to the Vote, and Fleſh and Blood pleads Reaſon againſt the true Intereſt of Religion, and the crying Neceſſity of Souls. But let them not fear, for there is no danger of putting them out, to bring others in; Nor do the *Non-conformiſts* deſire their Liberty with the deprivation of any now in poſſeſſion.

6. Some honeſt and good Men are afraid of an Alteration from a miſtated Caſe. Many ran into Conformity to be out of Confuſion, and are now tenacious of this Conformity, for fear of a Toleration of Popery, and Antichriſtian Sects. But there are Mediums between Extreams. They argue in their haſte, from the Neceſſity of a Church-Government, againſt an abatement of Rigor, as if the ſodering of Parties, would be a throwing of all into the Fire, and the running of the whole into a ſhapeleſs and formleſs Lump. Many are boldly impoſed upon into an ill Opinion of our Parliament, and compoſing Minds, as if they deſigned a Diſſolution of Government; and indeed do, by their cauſleſs Fears, diſcover the ill temper of our Cement, that if you do but touch our preſent Church Frame, it will be in danger of falling.

The Non-conformiſts offered to Conform to Arch-Biſhop Uſher's *Model.*

7. Some are warped from a Cloſure, by the influence of Self-love: They have Conformed, and are afraid of an after-condemnation for Conformity, and that the *Non-conformiſts* will come in as Victors, and be puffed up into an oſtentation of their Refuſal and Sufferings upon better Grounds and Principles. But Brotherly-love and Self-denial, which are ſo eſſential to Chriſtianity, muſt be our Exerciſe, carrying on the common Salvation with one Heart and Shoulder. — But theſe two laſt named, will not be grieved at our Union, when it appears to be good.

Laſtly,

Lastly, Our many Breaches with God, is the great Gulf between. On the one hand, if Church-men would lay to Heart, and mourn for our Divisions, and clearly see whence they arise, and the great Loss to the Church at home, and Scandal to the Churches abroad, by the Ejection of so many able good Men, whom no other Nation could spare, and turn the Heat of Disputation into Love and Compassion, and spare themselves by not disgracing others, we might have more hopes. That Doctor (I conceal his Name, for he is fallen asleep) who saw *London*-fire, and was deeply affected with it, who after his return to his Place in the Country on the Fast following, reckoned this among the many Sins, and Judgments and Provocations of the Land, that many able Ministers were turned out of the Ministry, was in a right temper for a Solemn Fast, but was chidden and rated into Tears for his melting Charity, by his angry Diocesan. On the other Hand, when dissenting Christians, or Auditors, bring forth more Fruit under the unwearied Labours of their Preachers, and obey the Gospel of Christ, and can bless God for the many able publick Preachers, and receive the Faith and Word, without respect of Persons; and be sorry for their Anger and evil-speaking, we may come to an Union, and see the Partition-Wall thrown down.

But surely our Legislators are too wise, and more resolved upon the most necessary Work of composing Differences, than to endanger the whole by a division of Parts; to gratify these, I have named who are not of so much worth, as to compensate the loss of publick Church-Protestant-Peace for their sakes.——

2. The Case and Qualifications of the *Non-conformists*, is such, as no good Man of any Spirit should be afraid to own, by way of Intercession, or Solicitation for their readmission.

1. Those few that are yet alive, who were Men before the War, are as safe under the Healing Wings of the Act of Grace, as any other Men who needed that Protection as much as they, and have been placed as near the King and Court, as they have been driven from him. The greater is their Transgression, who peck at that Foundation of our Peace, and that tear that Covering from their Neighbours backs, in their Pulpits and Pamphlets.

2. They need no more Clemency, nor Pardons, since, than other Men, except for their Preaching.

3. They are admitted into the private Converse of the most eminent of all Qualities in the Land, except a few. Who can say of any of them, with such an one, no not to Eat? Therefore they are admittable into a publick Station, where they can do more good, and less hurt, if doing hurt were their Design and Faculty, than in private. Me-thinks no

Man ſhould be permitted to preach to five, and from five to five, from Houſe to Houſe, that may not be permitted to preach publickly: For may they with Safety, and Edification to Souls, preach to five at a time, why not to five hundred at a time? Or if their preaching in publick be dangerous to the State and Church, is it not much more in private? Our Prieſts and Jeſuits have not perverted their boaſted of Numbers in publick, but in private. Families are the Nurſeries of Church and State; corrupt them, and the poiſon is diſperſed. Me-thinks it ſhould not be at all lawful for *Non-conformiſts*, to preach to a number not exceeding five at once, or as lawful to preach in publick; where if they were a Depraving, Heretical Sect of Men, (which they are not) but to be preferred before thouſands that Officiate in the Land, they will be more wary and temperate, than to loſe their Hearers, or hazard their Liberty, which they obtain with ſo much difficulty. Suppoſe twenty Non-conforming Miniſters ſhould keep ſtrictly to their legal number of five; theſe twenty Miniſters preach to a hundred Citizens; if theſe twenty ſhould Lecture the hundred into Atheiſm, Blaſphemy, Infidelity, Hereſy, Sedition or Rebellion, would it be endured? would not the Peſtilence ſpread? And that of the Mind is as quickly diffuſed, and as ſilently conveyed, as the *Plague* from Body to Body, and Houſe to Houſe. If they are Men of pernicious Principles, they are allowed too much; if not, they are allowed too little. It is true, they have taken Liberty contrary to Law, to preach to greater Numbers, and have patiently born the Penalties, when inflicted. And by their adventuring, they have vindicated themſelves, and teſtified to the Goſpel which they believe, and ſtop'd the Mouths of many; beſides much good done upon many thouſand Souls, that had been elſe neglected; and declared to the World what manner of Men they are, what Doctrine they preach, and that they have not ſowed Sedition, and ill Principles of Diſloyalty and Treaſons: And the many Years experience, and proof given of their Principles and Abilities, is not only an Apology for them, againſt them that judg them, *vel prejudicio nominis*, but furniſh the Wiſe and Moderate with ſome Arguments to plead for reaſonable Abatements for them.

4. They have done as much as any Men of their Degrees, to ſupport and ſave the Nation, and the Proteſtant Profeſſion, and as great a Terror to the Papiſts, as any of their number and quality in the Land: And I believe, if they thought that either Popery, or any Antichriſtian Sects ſhould enter in by them, though they cannot conform to keep them out, by that, they would ask leave to remove into other Nations, rather than be a Door to let in Miſeries upon their own.

5. They are Men of great Parts, Piety, and Prudence, ſound Divines, good Preachers and Writers; no Man that knows their Perſons, or their Labours, or their Writings, but ought to give them their due, without detraction from others. With what a ſweet Spirit and Stile, Learning, Judgment, Argument, hath Mr. *Polehill* vindicated them, and the Doctrines of the Church, againſt Dr. *Sherlock*'s Imputations?

6. Wiſe and great Men for Power, Place, Wiſdom, and Experience in Affairs, both of Church and State, have endeavoured a Compoſition, though in vain: I ſhould not be aſhamed or afraid, to my beſt ability, to commend the Endeavours of but one Lord Keeper *Bridgman*; of but one Lord Chief Juſtice *Hales* (What would we have given for him ſince his Death?) of but one Biſhop *Wilkins*, or either of the Deans of *Canterbury* and *Pauls*. But I have ſhewed how ſome of the ſharpeſt Procurers of our Laws grew mild and gentle. But beſide thoſe venerable Perſons, the Right Reverend Biſhops, *Reynolds*, *Gawden*, were tenderly affected, as was Biſhop *Earle*; and as the now moſt learned Biſhop of *Cheſter*, as I have it from a good hand, the Biſhop of *Hereford*, beſide others, more than I can or will name, of eminent worth in the Church of *England*. And ſurely, rigor, and ſuppreſſion of ſo ſound a number of Miniſters, doth neither become Men, as Wiſe, Experienced, Self-ſearchers, Charitable; or to deſcend below a Chriſtian, it is not humane nor genteel. The more wiſe, experienced, ſelf-acquainted, Chriſtian, or genteel any Man is, the more moderate in Ceremonies, different Rites, and Impoſitions. [See the cloſe of theſe Sheets.]

7. I never heard any Wiſe, Learned, good Man of the Church of *England*, juſtify their Ejection, nor approve of their Suppreſſion; ſome have wiſhed they would give way to the Wrath of angry Magiſtrates, either by abſtaining from publick Preaching, or in time of Publick, that they might eſcape the edg of the Law.

8. It is no more to their prejudice that they are not all of the ſame mind, than that we are not all of a mind, no not in the point of Conformity it ſelf.

9. To intercede for them, and their admiſſion, is not to plead for turbulent, factious, ſchiſmatical Perſons, that are inſufferable. Make them one with us by a Law, and where is the Faction, and Schiſm? Suppoſe the King and Parliament for them, and againſt us; their way made legal, and ours as it is, only by a voluntary Profeſſion, as tied up to it in Conſcience, but without or againſt the Law; on whom would the charge of Schiſm fall? The Magiſtrates Favour and Law removes, or faſtens the Crime. I know there is a Schiſm, and it is a great Sin, without reſpect to humane Laws; but he that endeavours to keep the Unity of

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the Spirit, in the Bond of Peace, is no Schiſmatick, although he cannot come up to the Terms of Conformity. I have a tenderneſs in imputing Schiſm to any good Men, who cannot live and die in Sin; but if this be a ſin, many good Men have died in it, never declaring their Repentance for their Non-conformity, or Preaching againſt the Prohibition of the Law. I do verily believe they were not only ſeemingly, but ſincerely good Men; 'tis too hard to judg them dead in Sin.

10. They are Proteſtants; if they come not to that Teſt, reject them; they are peaceable, they are loyal, are true to the King according to Law, they have born their burden with us. Do we pray for the King, ſo do they, and for all that are in Authority, that under them they may lead peaceable and quiet lives in all godlineſs and honeſty? Do we Faſt? they do the ſame, with great importunity. Who more abundant in Labours than they? Who more Orthodox according to the Doctrines of the Church than they?——My Paper is almoſt at an end, and ſo am I.

Thus I have communicated my Thoughts with great plainneſs and truth. I ſhall ſay what was once ſpoken in Parliament. 'Let us firſt fear God, 'then ſhall we honour the King the more, for I am afraid we have been 'leſs proſperous in Parliaments, becauſe we have preferred other Matters 'before him. Let Religion be our *Primum Quærite*, for all things elſe are 'but *Et cetera's* to it, *&c.* [Sir *Ben. Rudyer.*]

And whether Excluſion of Papiſts, or Incluſion of Proteſtants be firſt endeavoured, is left to the Wiſdom of my Superiors.—God proſper both.

For my Brethren and Companion's ſake, I will now pray; *Peace be upon Iſrael.*

Violentis Conſiliis, nec ſanari mentes, nec tranquillitas Eccleſiæ reſtitui unquam poterit. [Phil. Melanch. *ad* Hen. 2. Fran. Reg.]

Quòd ſi ſquamnæ Leviathan ità cohæreant, ut earum opere textili denſato, quaſi Loricatus incedat Satan & Cataphractus, quod de ſœdere Concordiæ, *quâ malignantis Eccleſiæ Membra, ſe complexa, muniunt & circumvallent. Elegantiſſimè* Lutherus *& verè, cur immane quantum hiant, obſecro, quaſi ruinam Univerſæ Fabricæ minitantes, inhientq; quaſi vaſto fœdoq; rictu ſe devoraturi, vivi Lapides in vero Templo Collocati,* &c.——*inquit Dr.* Stoughton. *Epiſtola Elegantiſſ. cui Titulus, Fœlicitas ultimi Sæculi.* p. 40.

Addenda.

Addenda.

I Will fill up theſe Sheets with ſome Royal Condeſcenſions, and Epiſcopal Pleas, (beſides thoſe mentioned before) which I humbly entreat thoſe in Authority, eſpecially my Lords the Biſhops, ſeriouſly to conſider, in behalf of the *Non-conformiſts*, which may be found in his Majeſty's Speeches and Declaration about Eccleſiaſtical Affairs, and ſome of the Biſhops own writing. And firſt obſerve what his preſent Majeſty ſays concering the *Non-conformiſts*, &c.

In his Declaration of Eccleſiaſtical Affairs, *Octob.* 25. 1660. 'When 'We were in *Holland*, (ſays he) We were attended by many Grave and 'Learned Miniſters from hence, who were looked upon as moſt able and 'principal Aſſertors of the Presbyterian Opinions, with whom We had as 'much Conference, as the multitude of Affairs, which were then upon 'Us, would permit Us to have; and to Our great ſatisfaction and com-'fort, found them Perſons full of Affection to Us, of Zeal for the Peace 'of the Church and State, and neither Enemies (as they have been gi-'ven out to be) to Epiſcopy, or Liturgy, but moſtly to deſire ſuch Alte-'rations in either, as without ſhaking Foundations, might allay the pre-'ſent Diſtempers, which the Indiſpoſition of the Time, and tenderneſs of 'ſome Mens Conſciences had contracted. ——

And concerning Ceremonies, *pag.* 6. he ſays, 'Now We do not think 'that Reverence We have for the *Church of England* in the leaſt degree di-'miniſhed by our Condeſcenſions, not peremptorily to inſiſt on ſome par-'ticulars of Ceremonies; which how-ever introduced by the Piety and 'Devotion, and order of former Times, may not be ſo agreeable to the 'preſent, but may even leſſen that Piety and Devotion; for the improve-'ment whereof, they might happily be firſt introduced, and conſequently 'may well be *diſpenſed with*; and we hope this charitable Compliance of 'Ours, will diſpoſe the minds of all Men to a chearful ſubmiſſion to that 'Authority, the preſervation whereof is ſo neceſſary for the Unity and 'Peace of the Church; and that they will believe the ſupport of the

'Epiſcopal

'Epiſcopal Authority, to be the beſt ſupport of Religion, by being the 'means to contain the minds of Men within the Rules of Government. And *pag.* 16.—— 'And therefore Our preſent Conſideration and Work is, 'to gratify the private Conſciences of thoſe who are grieved with the uſe 'of ſome Ceremonies, by indulging to, and diſpenſing with, their omit-'ting thoſe Ceremonies. ——

And *pag.* 7, 8.—— 'As for what concerns the Penalties upon thoſe who '(living peaceably) do not conform thereunto, (*viz.* the Act of Uni-'formity) through ſcruple and tenderneſs of Conſcience, but modeſtly 'without ſcandal perform their Devotions in their own way. We ſhall 'make it our ſpecial Care, ſo far forth as in us lies, without invading the 'freedom of Parliament to incline their Wiſdom,——to concur with Us 'in the making ſome ſuch Act for that purpoſe, as may enable Us to exer-'ciſe with a more univerſal Satisfaction.——That Power of Diſpencing 'which We conceive to be inherent in Us: Nor can We doubt of their 'chearful cooperating with us in a thing wherein we do conceive our ſelves 'ſo far engaged in Honour, and in what we owe to the Peace of our Do-'minions; which We profeſs We can never think ſecure, whilſt there 'ſhall be a colour left to the Malicious and Diſaffected, to inflame the 'minds of ſo many Multitudes upon the ſcore of Conſcience, with deſpair 'of ever obtaining any effect of our Promiſes for their Eaſe.

And in his Speech to both Houſes of Parliament, *Feb.* 10. 1667. ſaith He,—— 'One thing more I hold my Self obliged to recommend unto you 'at this preſent; which is, That you would ſeriouſly think of ſome courſe 'to beget a better Union and Compoſure in the minds of my Proteſtant 'Subjects, in Matters of Religion; whereby they may be induced, not 'only to ſubmit quietly to the Government, but alſo chearfully give their 'aſſiſtance to the ſupport of it.

And in his Speech to both Houſes, *Nov.* 9. 1678. He ſaith, 'I meet you 'here with the moſt earneſt deſire that Man can have, to unite the Minds of 'all my Subjects, both to *Me*, and to *one another*; and I reſolve it ſhall be 'your Fault, if the Succeſs be not ſutable to my Deſires.——Beſides, that 'end of Union which I aim at, (and which I wiſh could be extended to 'Proteſtants Abroad, as well as at Home): I purpoſe by this laſt ſtep I 'have made, to diſcern whether the Proteſtant Religion, and the Peace of 'the Kingdom, be as truly aimed at by others, as they are really intended 'by Me.—

Some Biſhops formerly, and of late, have moſt pathetically pleaded the Caſe of the *Non-conformiſts*, whoſe Apoſtolical Zeal and Charity are worthy the Conſideration and Imitation of the preſent Biſhops and Fathers of our Church at this Time eſpecially. A former Biſhop of St. *Davids*, in the Convocation

Convocation-House, *May* 23. 1604. — speaking of those who were scrupulous only upon some Ceremonies, &c. 'Being otherwise Learned, studious, grave, and honest Men, whose Labours have been painful in the 'Church, and profitable to their several Congregations, (he says) tho I do 'not justify their Doings, yet surely their Service would be missed at such 'a Time, as need shall require them and us to give the right hand of Fellowship one to another, and to go Arm in Arm against the common Adversary, that so there might be *Vis unita fortior*.—If these our Brethren aforesaid should be deprived of their Places, for the Matters premised, I 'think we should find cause to bend our Wits to the uttermost extent of 'our skill to provide some Cure of Souls for them, where they may exercise their Talents.— Furthermore, if these Men, being divers hundreds, (as it is bruited abroad) should forsake their Charges, (as some 'do presuppose they will) who, I pray you, should succeed them? — 'Besides this, for so much as in the Life-time of the late Arch-Bishop of '*Canterbury*, these things were not so extreamly urged, but that many 'Learned Preachers enjoyed their Liberty herein, conditionally that they 'did not by Word or Deed openly disgrace or disturb the State established; 'I would know a Reason, why it should not be so generally and exceeding 'strictly called upon, especially considering these Men are now the more 'necessary, by so much as we see greater encrease of Papists to be now of 'late, than were before. To conclude, I wish, that if by Petition made 'to the King's Majesty, there cannot be obtained a quite remove of the 'Premises, which seem so grievous to divers, nor yet a Toleration for 'them which be of the more staid and temperate carriage, yet at the least, 'there might be procured a mitigation of the Penalty, if they cannot be 'drawn by other Reasons to a Conformity with us. Thus far this Bishop in those days, when the Terms of Conformity were not so hard.

The present Lord Bishop of *Hereford*, in his *Naked Truth*, with hearty Compassion and Zeal, pleads the Case of our present *Non-conformists*, both with the (then) two Houses of Parliament, and the Bishops in particular.— First, In his Address to the Lords and Commons in general, he thus expresses himself; 'My Lords and Noble Gentlemen, you have fully 'expressed your Zeal to God, and his Church, in making Laws for Unity, &c. I call God, the searcher of all Hearts, the God of Life and 'Death, to witness, That I would most readily, yea, most joyfully sacrifice all I have in this World, my Life and all, that all *Nonconformists* 'were reduced to our Church; but it falls out most sadly, that your Laws 'have not the desired effect, our Church is more and more divided, &c.— And concludes, with earnest Prayers, 'That God would direct them to 'that which may make for the *Unity* of our *Church*, by yeelding to weak 'Ones, &c. —

And in *pag.* 10. (Edition in *Folio*) he thus earneſtly and ſeriouſly Addreſſes him to the Biſhops; 'My Reverend Fathers and Judges of the 'Church, I (with St. *Paul*, *Col.* 3.) beſeech you put on fatherly *bowels of* '*Mercies*, *Kindneſs*, *humbleneſs of Mind*, *Meekneſs*, *Long-ſuffering* towards 'your poor weak Children; and ſo long as they hold faſt the Body of 'Chriſt, be not ſo rigorous with them for Shadows; if they ſubmit to 'you in Subſtance, have patience, tho they do not ſubmit in Ceremonies: 'and give me leave to tell you my poor Opinion; This violent preſſing of 'Ceremonies hath (I humbly conceive) been a great hinderance from em-'bracing them, Men fearing your Intentions to be far worſe than really 'they are, and therefore abhor them.——

And *pag.* 11.—— 'This force-urging Uniformity in Worſhip, hath cauſed 'great diviſion in Faith, as well as Charity; for had you, by aboliſhing 'ſome Ceremonies, taken the weak Brethren into your Church, they had 'not wandred about after ſeducing Teachers, nor fallen into ſo many groſs 'Opinions of their own.—— Now I beſeech you, in the fear of God, ſet 'before your Eyes the dreadful Day of Judgment, when Chriſt in his 'Tribunal of Juſtice ſhall require an account of every Word and Deed, 'and ſhall thus queſtion you: Here are ſeveral Souls, who taking offence 'at *your* Ceremonies, have forſaken my Church, have forſaken the Faith, 'have run into Hell, the Souls for which I ſhed my precious Bloods; Why have 'you ſuffered this? Nay, why have you occaſioned this? Will you Anſwer, 'It was to preſerve *our* Ceremonies? Will not Chriſt return unto you, Are '*your* Ceremonies more dear unto you than the Souls for which I died? Who 'hath required theſe things at your hands? Will you, for Ceremonies, 'which you your ſelves confeſs to be indifferent, no way neceſſary unto Sal-'vation, ſuffer your weak Brethren to periſh, for whom I died? Have not 'I ſhewed you how *David and his Souldiers were guiltleſs in eating the Shew-*'*bread*, *which was not lawful but only for the Prieſts to eat?* If *David* diſpen-'ſed with a Ceremony commanded by God, to ſatisfy the hunger of his 'People, Will not you diſpence with *your own* Ceremonies to ſatisfy the 'Souls of my People, who are called by my Name, and profeſs my Name, 'tho in weakneſs? Or will you tell Chriſt, they ought to ſuffer for their 'own wilfulneſs and perverſeneſs, who will not ſubmit to the Laws of 'the Church as they ought? Will not Chriſt return, Shall they periſh for 'tranſgreſſing *your* humane Laws, which they ignorantly conclude Errone-'ous, And ſhall not you periſh for tranſgreſſing my Divine Laws, which 'you know to be Good and Holy? Had I mercy on you, and ſhould not 'you have mercy on you fellow Servants? With the ſame meaſure you 'meeted, it ſhall be meaſured unto you again: I tremble to go farther, 'but moſt humbly beſeech you, for Chriſt's ſake, endeavour to regain theſe

'ſtrayed

'ſtrayed Sheep, for which he ſhed his precious Blood, and think it as great 'an advantage, as great an honour to you, as it was to St. *Paul*, to become 'all things to all Men, that you may gain ſome, as doubtleſs you will ma-'ny, tho not all; and the few ſtanders off will be the more convinced, 'and at long running wearied out and gained alſo.

I cloſe this Biſhop's earneſt Requeſts, with one of the Prayers made by the Biſhops, for the late Faſt on *Decemb.* 22. 1680. appointed by the King's Proclamation, (among other ends) to Unite the Hearts of all Loyal Proteſtants, (and I hope my Lords the Biſhops will join their ſincere endeavours with this devout Prayer.) *Viz.*

For Union among our Selves.

BLeſſed Jeſu, our Saviour, and our Peace; who didſt ſhed thy precious Blood upon the Croſs, that thou mightſt aboliſh, and deſtroy all Enmity among Men, and reconcile them in one Body unto God: Look down in much pity and compaſſion upon this diſtreſſed Church, and Nation; who's bleeding Wounds, occaſion'd by the lamentable Diviſions that are among us, cry aloud for thy ſpeedy Help, and ſaving Relief. Stir up, we beſeech thee, every Soul of us, carefully (as becomes ſincere Chriſtians) to root out of our Hearts all Pride, and Vainglory, all Wrath and Bitterneſs, all unjuſt Prejudice and cauſleſs Jealouſy, all Hatred and Malice, and deſire of Revenge, and whatſoever it is, that may any way exaſperate our Minds, or hinder us from diſcerning the things that belong unto our Peace: And by the Power of thy Holy Spirit of Peace, diſpoſe all our Hearts to ſuch meekneſs of Wiſdom, and lowlineſs of Mind, ſuch calm and deliberate Long-ſuffering, and Forbearance of one another in Love, with ſuch due eſteem of thoſe, whom thou haſt ſet over us to watch for our Souls, as may turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers; that ſo we may become a ready People prepar'd to live in Peace, and the God of Peace may be with us. To this End, give us all Grace, O Lord, ſeriouſly to lay to heart, not only the great Dangers we are in at preſent by theſe unhappy Diviſions, but alſo the great Obligations to this godly Union, and Concord, which lie upon us: That as there is but one Body, and one Spirit, and one Hope of our Calling; one Lord, one Faith, one Baptiſm, one God, and Father of all; ſo we may henceforth be all of one Heart, and of one Soul, cloſely united in one holy bond of Truth and Peace, of Faith and Charity; and may with one Mind and one Mouth glorify thee, O Lord, the Prince of Peace, who with thy bleſſed Father, in the Unity of the Holy Spirit, liveſt, and reigneſt ever one God World without end. Amen.

FINIS.